THE

HISTORY

OF

LEARNING:

OR, AN

ABSTRACT

Of Several

BOOKS

Lately Published, as well abroad, as at home.

By one of the Two Authors of the *Universal* and *Historical Bibliotheque.*

LONDON,

Printed for *Abel Swalle*, and *Timothy Childe*, at the *Unicorn* at the West-End of St. *Paul's* Church-Yard, 1691.

To the Right Honourable, the Earl of DORSET *and* MIDDLESEX, *Lord Chamberlain of Their Majesties Houshold.*

My Lord,

THis Work does every way belong to your Lordship; for besides the many Obligations your Honour has been pleas'd to lay upon me, and to advise me to the composing of it, I know not a Person more universally Learned, and more capable of Judging all sorts of Learned Writings. I doubt not, My Lord, but your wonted Goodness and Affability will vouchsafe me a favourable Acceptance of this Present: Though I must acknowledge 'tis with some Reluctancy that I make it. There is so much difficulty in making Abstracts, and one finds so rarely wherewith at the same time to Please and Instruct, that I can hardly hope I have done any thing worthy to be Presented

to ſo delicate a Judgment as your Lordſhip's. I have been unfortunate in that I write not in my own Language; by which Means ſome Improprieties may eſcape, of which I am ignorant, and which I hope your Lordſhip will pardon.

I preſume to offer this Eſſay to your Lordſhip, partly becauſe I have the Honour to be known to your Lordſhip by other Works; and that I hope, under your Lordſhips Patronage, to be aſſiſted for the Future, from Men of Parts and Learning, with ſomething more conſiderable, and more deſerving your Lordſhips peruſal. I am, with all Duty and Reſpect,

My LORD,

Your Lordſhips

Moſt Humble, and
moſt Obedient Servant,

J. D. de La Croſe.

THE

THE PREFACE.

THE following Eſſay is not as one lately Publiſhed, a Tranſlation of the Journals *Printed abroad; but a real Abſtract taken from the beſt Books lately Printed both at home and abroad; which, if it finds Encouragement, ſhall be continued as oft as Matter occurs, Monthly, or otherwiſe.*

'Twill be unneceſſary that I enlarge upon the great Uſe and Advantage of theſe ſort of Works; the great Encouragement they have receiv'd in Holland, France, Germany, *&c. does ſufficiently evidence their Worth, and ſeem to reproach us for having ſo long neglected it. 'Tis true, it has been twice attempted here; but thoſe having been barely Tranſlations, and the Readers generally underſtanding the Original, ſeems to be the Reaſon they were no better received.*

But not to detain the Reader too long, I ſhall paſs over what might be more ſaid upon this Occaſion, and proceed to give an Account of my Deſign in as few Words as may be.

I deſign then to Publiſh an Abridgment of all new Books as they ſhall appear in the World; to which purpoſe, I ſhall keep a Correſpondence abroad, in order to the being furniſhed with every thing rare with the firſt. But in regard this Deſign is of too large extent; that is, the abridging of every Book that is Publiſhed; eſpecially in this Age, where ſo many trifling Impertinencies paſs the Preſs, I ſhall chuſe only ſuch, to infert in this Work;

Work, as may moſt deſerve the peruſal of the Studious Reader. I ſhall enlarge upon ſuch as ſhall publiſh any Novelty to the World, and ſuch as diſcourſe the moſt rationally upon any Subject; and ſhall endeavour to mark out the moſt conſiderable Paſſages, and the Places beſt writ of every Author. The Reader muſt excuſe me, if I omit giving a Judgment upon the Style and Language of Authors; which I ſhall avoid, and chuſe rather to give Account of Things than Words. I ſhall alſo, as little as poſſible, take any Side in the Diſputes of Learned Men; or if it ſhould happen that I adhere to one Party in ſuch Diſputes, I hope the Ingenious Reader will believe it to be the Force of Reaſon and Truth that draws me to its ſide. As for thoſe Authors that fill the World with Books ill digeſted, and wherein there is nothing to be learn'd, they ought to eſteem it a Favour in being paſſed over in ſilence. Manuals of Devotions, *and* Sermons *we ſhall but rarely take notice of; they being of ſuch general Uſe, ſo well known, and read almoſt in as little time as an Abſtract.* Dictionaries, Collections, Abridgments, *and ſuch like, the Authors muſt pardon us if we take no notice of: Alſo,* Law-Books, *Treatiſes of* Practical Phyſick, *or any thing too particular in one Faculty, will be improper for us to ſpeak of; for though they may be excellent in their kind, yet their Abridgment will appear but tedious and dull to any not of that Profeſſion. But I would not be thought, upon this Pretence, to excuſe my ſelf from abſtracting ſuch ingenious Treatiſes as ſhall be Publiſhed, in* Anatomy, Natural Philoſophy, Mathematicks, *&c. For though ſuch Abſtracts may indeed be unpleaſant to ſuch as underſtand them not, they muſt bear with the Evil, and remedy it, by turning over the Leaf, to a Place that pleaſes them better; for in a Work of this Nature, which is writ for all the World, and every Profeſſion, ſuch inconveniences cannot be avoided. And thus having given an Account of our Deſign, we doubt not, but all Learned and Ingenious Gentlemen will aſſiſt & promote it, by communicating to us ſuch things as may be convenient to inſert in this our Journal; which, if*

as

at any time they please to direct to the Publisher, they shall be thankfully received, and Published accordingly: By this we mean, in such Cases where a Person may have made any Discovery in Natural Philosophy, Physick, Mathematicks, Critick, *or the like, and would not give themselves the Trouble of Writing a Treatise upon it, if they please to communicate it to us, we shall give it place in our Journal, and preserve and publish it to the World, better by far than if it was Printed by it self. Which Advertisement, considering the present discontinuance of the* Philosophical Transactions, *will not, we hope, seem impertinent to the Learned World.*

The Reader must excuse the Imperfection of this first Essay, it being but a rude Draught of what we intend for the Future, if the Author be so happy to see his Labour encouraged, and his Design favoured by the Approbation of Worthy Persons.

This is all we thought necessary to tell the Publick at present; only this we have further to say, That the Abstract of the Phytographia, *is of another Hand, and that through Inadvertency we sent the Copy to the Printer's, without having digested it into proper Order; but the like Fault shall happen no more.*

We have added at the End a Catalogue of some Books which we intend for the next; together with some others, most eminently recommendable to the Learned.

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THE HISTORY OF LEARNING.

HISTOIRE DU ROY LOUYS LE GRAND, par les Medailles, Emblemes, Devises, &c. *Historical Lewis the Great; Taken from the Medals, Emblems, Devices, Inscriptions, Memories, and other Publick Monuments, Collected and Explained by Father* CLAUDIUS FRANCIS MENESTRIER *Jesuit. A new Edition augmented with five Plates.* Fol. Paris, 1691. F. 64.

IF the Contents of this Work were answerable to its Title, and if the Author had given us an exact and continued History of the Exploits of his *Hero*, and had proved the most remarkable Actions that were performed under his Reign, by the Medals that were coined, and other publick Monuments that were erected on that occasion, it would without doubt have been a very useful Book; but nothing of all this is to be found therein, for the Medals are confusedly placed, the order of time, which is the most principal matter in a History, is not well observ'd, and instead of a Commentary, there is only a licentious Interpretation of the *Latin* Inscriptions, or some other trivial Circumstances, and that too but very rarely; insomuch that it can neither be esteemed as an History nor a Panegyrick, but a gross and imperfect Collection of whatsoever could be invented by Flattery, to aggrandize the *Idea* of a Prince that delights in Vain-Glory, and is perhaps too much addicted to the love of popular applause. And indeed, what can be devised more vain than the Medal (a) wherein he is represented in the midst of the Cities of *Genoua* and *Luxemburg*, turning the Globe of the World, on the point of his Sword, with this Motto, *Quod libet licet*, *I do whatsoever I think fit*. (a) 25. 5.

Altho' the Character of a Jesuit and a Panegyrist doth not well agree with that of a sincere Writer, nevertheless we are induc'd to believe that Father *Menestrier* hath found it to be a very difficult task, to produce these Medals as undoubted proofs of the Historical matters and facts related by him; as being conscious to himself that the greatest part of them were founded only on Hyperbolical exaggerations,

aggerations, or on the false reports of hired News-mongers. As for example, 'tis well known to all the World, that in the War that happen'd between *England* and *Holland*, in the Year 1666, *France* amused this Commonwealth with feigned Succours; that those few *French* Vessels that joyned with *de Ruyter*, served only to molest and perplex him, by breaking all his measures, or giving an account thereof to the Enemies; and that the Forces that were sent thither by Land, marched only to espie out the Country, and to contrive intrigues and plots against them, as it afterwards appeared by the design which was discovered in the Year 1672. Therefore we may very well turn the reverse of the Medal, and instead of (a) *Batavis terrâ marique defensis. Religio fœderum*, put *Batavis terrâ marique proditis. Derisio fœderum.*

(a) *f.* 13.2.

There are others likewise that are absolutely repugnant to evident matters of fact; particularly, that which is consecrated to *Lewis* the Great, for granting peace (b) to the *Hollanders* whom he had *Conquer'd*, to the *Germans* whom he had *every where* Vanquished, and almost to all *Europe* that had combined together against him: For without reckoning *Switzerland*, *Italy*, and the most part of the Princes of *Germany*, *Poland*, and *Moscovy*, who were not engag'd in this quarrel, *France* was assisted by *England*, *Sweeden*, and the Bishop of *Colen* and *Munster*, through whose Territories they attacked the *Hollanders* at unawares. Moreover in the beginning of the War, all *Europe* seemed unanimously to concur in promoting the ruine of the United Provinces, since *Spain* opened a passage to their Enemies, and the Emperour for a long time stood still as it were a Spectator; to which if we add the Intelligence that the *French* obtain'd within the Country, and the Cowardise of some of those that had the Command of the Principal Posts, it may well be concluded from thence, that these Conquests are not so Glorious as they would have them to be believed. But on the contrary, there accrues to King *William* Everlasting Glory, which cannot be eclipsed by the most inveterate Envy, for rescuing by his Valour and Prudence, at the Age of about 22 Years, four Great Provinces out of the Hands of so Haughty and Potent an Enemy; and restoring his Country, that was almost ruin'd, to its Primitive state and lustre. These are matters of fact that cannot be call'd in question, but we shall leave it to the Readers judgment to determine, whether these are of the like nature that afford the Subject of this Medal (c) *Victori perpetuo. Ob expugnatas Urbes ducentas.* 'To the Eternal

(b) *p.* 26. 3.

(c) *f.* 28. 3.

Con-

Conqueror for having taken by Storm 200 *Cities*. I know not how it can be affirmed that Cities which have surrendred themselves, as soon as the Enemy appear'd before their Gates; or those that went forth to meet him, and to deliver their Keys into his possession, were taken by force of Arms: [*expugnata*.] But I am of opinion that it would be very difficult to reckon up twenty, whereof the *French* King hath made himself Master after another manner, at least before the breaking of the Truce.

The word *Perpetuus*, which Father *Menêtrier* translates *Eternal*, calls to my remembrance the (*d*) *Viro Immortali*, and the (*e*) *Æternitas Imperii Gallici*. The former Epithete hath been generally exploded, and it hath been very ill resented that they durst presume to call *Lewis* the XIV. *The Immortal Man*: *The Eternity of the* French *Empire* does not appear to me to be more tolerable, and to say the truth, both the Expressions savour too much of Paganism and Blasphemy; as well as this Counter, wherein *Joshua* is represented giving a Signal to the Sun to stop, and the *French* King doing the like to the New Moon, with these words (*f*) *Solem ille, his Lunam sistit*, and under the Medal *Germaniæ Pax*. However, the *Germans* are not willing to allow that his most Christian Majesty should assume to himself the Glory of setting Bounds to the Progress of the *Turks*, and of restoring Peace to the Empire; but if this power be disputed, none will deny him the honour of exciting those Infidels to break the Truce with the Emperor, and of furnishing them with Officers, Arms, and Ammunition.

(*d*) *f.* 23. 6. (*e*) 16. 6. 27. 6.

(*f*) *f.* 57. 42.

Amongst so many prevarications, it was not expected to find a publick Affirmation of a matter of fact, which the *French* Writers have for a long time disowned, that is to say, that the Protestants of that Kingdom had not been reconciled to the Communion of the Church of *Rome*, but by making use of the utmost extremity. For what else can be meant by (*g*) the labours of *Hercules* placed in the Constellations: The Thunder with these words, *Deorum jura tuetur*; the Giants crush'd to pieces under the Mountains; the *Hydra* slain; the heads of this Monster sever'd and burnt; Trees cut down; and their Branches lopt off. Nay they confess, that those pretended Conversions could not be otherwise performed; in a Device, the Body whereof is the *Gordian* Knot cut asunder with a Sword, and the Motto *Frustra tentassent alii*: *Others would have attempted it in vain*. And Father *Menêtrier* ingeniously explains the meaning of it, without any evasion, having caus'd the (*h*) Titles of 36 Declarations pub-

(*g*) *f.* 50.

(*h*) *f.* 51.

lish'd at several times against the Reformed, to be grav'd on a Plate.

The Printers of *Holland* have added to their Edition of this Work, five new Plates, comprehending divers very Satyrical Emblems and Devices, which I shall not here mention: but only observe, that one Medal grossly reflects on the Honour of the *English*. Notwithstanding this Book taken all together, deserves a place in the Library of the ingenious, not only on the account of several publick Monuments therein contained, as the prospect of the Square call'd *la Place des Victoires*, the Obelisk of *Arles*, &c. but also in regard that there are inserted the Arms of the Principal Houses or Families of *France*, of the Princes, Dukes, Prelates, and other Noblemen of the Order of the Holy Ghost, together with those of the Marshals of *France*, of the Colonels and other Military Officers, as also those of the Regiments that have been lately raised, and lastly those of the Presidents of the Soveraign Courts. I shall add one Inscription, worthy to be Printed in the next Edition of the Jesuits Book, and made upon the Building *Versailles*.

Hic fuit ante Chaos, dixisti & Regia Verbo,
Fit Ludovice *tuo, sic facta est machina Mundi.*

Which may be properly Paraphrased in *English* thus.

That the Eternal Word the World should frame,
A Wonder 'twas, till Lewis *did the same.*

II.

NOUVELLE BIBLIOTHEQUE DES AUTHEURS ECCLESIASTIQUES, *&c. Or a new Library of Ecclesiastical Authors, containing the History of their Lives, a Catalogue and Chronology of their Writings, and an Epitome of whatsoever is comprehended therein; together with divers Critical Reflections on their Style and Doctrine, as also an Account of the several Editions of their Works.* In five Volumes in Quarto, which compleat the History of the six first Ages of the Church Printed at *Mons*, and to be Sold in *London* by *Abel Swall*, and *Timothy Child* at the *Unicorn* in St. *Pauls* Church-yard. 1691. the 1. Vol. pag. 342.

THis Work hath been every where so much talk'd of, and hath been generally so well esteemed among the Learned, that although this

this is only a Second Edition, and a large account hath been already given of the two first Volumes in the *Bibliotheque Universelle*; nevertheless we are perswaded that it will not be altogether unacceptable to the ingenious of our own Nation, who perhaps have not seen it, or at least have receiv'd but little information concerning the Subject and design thereof, to represent to them a more particular Character both of the Author and the Book.

Mr. *Du Pin* is a Professor of Divinity in the College of *Sorbonne*, who according to the Testimony of divers learned * Men, and even that of his own Works, hath been for a long time addicted to the Study of Ecclesiastical Antiquity. And as he is a man of great Parts, and endued with a clear and sound Judgment; it may be easily imagin'd, that by frequent reading, he hath discover'd many things that are Contrary to the Doctrine and Practice of that Church wherein he hath been Educated. But in a Society which cannot endure to be Contradicted in the least matter, and that hates even the very Name of Reformation, it was dangerous to Communicate his Discoveries to the World, at least until some favourable opportunity did enable him to use a greater Liberty. It is probable that as soon as the Controversies between *France*, and the Court of *Rome*, concerning the *Regalia*, and the nomination to great Benefices began to arise, Mr. *Du Pin* was incited to publish his Remarks, but observing judiciously that this contest would not be soon appeas'd, under a Prince so jealous of his Honour and Right, as *Lewis* XIV. and a Pope so obstinate as *Innocent* XI. he judg'd it to be expedient to afford them longer time to be exasperated one against another; to the end that he might be more secure, and might discourse more freely and with greater weight concerning the matters.

* *Vide* Cave. *Pref. Hist. Litter.*

The event happen'd as the Author had foreseen; for the Pope vindicated the persecuted *Jansenists*, either as being of their opinion, or designing by the Publick expressing of a Compassion that cost him nothing, to strengthen his party with the accession of so considerable a number of Learned Divines, and of the best Writers in *France*. Whereupon the King being incens'd that his Holiness should attempt as it were to prescribe Laws to him, and should endeavour to withdraw his Subjects from their Allegiance to him, took other measures, and having Summon'd an Assembly of his

† *In the Year* 1682.

his Clergy, † caus'd it to be declar'd therein, 1. That the Pope hath no Authority directly or indirectly over the Temporalities of Kings. 2. That much leſs hath he any power to depoſe them. 3. That he is not infallible. 4. That he is inferiour to a Council.

At that time the breach ſeem'd to be irreparable, and it was generally believ'd that a Patriarch would e're long preſide in *France*. It is true indeed, that the perſecution of the Proteſtants, whoſe entire Deſtruction was then haſten'd, afforded but little hope of a Reformation to the moderate part of *Roman* Catholicks. However, many of them that were willing to flatter themſelves with vain Expectations, gave it out, that none ought to be diſcourag'd by theſe rigorous Perſecutions; that the Court, not being ignorant of the commotions that a too much precipitated Reformation hath produced in other places, intended to proceed therein by degrees; And that even on this account they had very good grounds to aboliſh the Exerciſe of the Reformed Religion; either to avoid a Schiſm like unto that which vexes yet *England* at this preſent; or inſenſibly to gain the conſent of the old Catholicks by the Converſation of the new.

Upon the whole matter, this is ſufficient to induce us to believe, that the Court of *France* is not unwilling that their Divines ſhould take the Advantage of this Conjuncture obliquely to aſſault the Superſtitions of the Church of *Rome*. However, Father *Simon*, to vindicate himſelf, in regard that our Author had refuted (a) his too preſumptuous Conjectures on the Pentateuch, hath written againſt him with much animoſity, accuſing him as one that had employed his Pen to revive *Calviniſm* that was ſo lately extirpated: Nevertheleſs, all theſe loud Clamours produced no effect, ſerving only to promote the Sale of the Book; neither have they oblig'd Mr. *Du Pin* to blot out theſe paſſages that were offenſive to his Adverſary; but only to add certain Notes in this Second Edition to prove that *Moſes* really compoſed the Pentateuch. And the Author is ſo far from having been reprehended for bringing allegations in favour of the Proteſtants; that the Cenſors of Books have loaded him with extraordinary Commendations in the beginning of the ſecond Volume, which they conclude in theſe words; *That not being able to determine whether the vaſt extent of his Learning, the Sagacity of his Judgment, or the continual ſolidity of his Reflections, ought moſt to be admired; they find themſelves oblig'd to declare, that that which would ſerve for the Commendation of many, is not ſufficient to diſcharge all the Obligations that they judge to be due to his ſingular merit.*

(a) *T. 1. Diſſert. Prel. P. 30. 38. 39.*

A large Preface is prefixed to the first Volume, wherein the Author explains and justifies the Title that he hath given to his Book, gives an account of his Design and Method, and propounds certain Critical Rules to determine whether a Work be forg'd, or whether it really appertains to the Person to whom it is Attributed. This Preface is follow'd with a Preliminary Dissertation concerning the Books of the Bible; in which he treats, 1. Of the Authors of the Books of the Old Testament in general. 2. Of the Canonical and Apocryphal Writings. And indeed the judgment of Mr. *Du Pin* on this Article is very Remarkable, seeing he is a *Roman* Catholick, for according to his opinion the Six last Chapters of the Book of *Esther* are not extant in the Hebrew Text, but were taken from divers places, and contain several pieces apparently Collected by the *Hellenist Jews*. St. *Jerom*, expresly rejects the Book of *Baruch*, as not being included in the Canon of Sacred Writings, in his Preface to the Prophecy of *Jeremiah*. The History of *Tobit* is likewise excluded, in all the Ancient Catalogues, from the number of Canonical Writings, as well as that of *Judith*; In a word, Christian Antiquity hath follow'd the Canon of the *Jews* as to the Books of the Old Testament; there are no others Cited in the New, and a great part of these are often alledged therein; Moreover the Primitive Catalogues of Canonical Books, composed by the *Greek* and *Latin* Ecclesiastical Authors, do not contain any others. In the *Chronicon* of *Eusebius*, the Books of the *Maccabees* are separated from those of the Holy Scriptures, and placed in the Rank of *Josephus* and *Africanus*. The Books of *Wisdom*, and *Ecclesiasticus* are inserted in the Ancient Catalogues among those Writings that are esteem'd to be very useful, but such as are not Canonical. Nothing can be inferr'd to prove their being Divinely inspir'd, from those passages that are produc'd by the Fathers, in regard that *Origen*, St. *Jerom* and St. *Hilary*, by whom they are cited, reckon them among the Apocryphal Writings. Moreover, these Books were not admitted into the Canon of holy Scripture even in the time of *Gregory* the Great: Forasmuch as this Pope speaks to this effect: † *We do nothing that is unreasonable in exhibiting the Testimony of Books that are not Canonical, since they were Published for the Edification of the Church.* Many Ecclesiastical Writers, both *Greek* and *Latin*, reckon only 22 Canonical Books, annexing the History of *Ruth* to that of *Judges*, and the Lamentations of *Jeremiah* to his

† Greg. Lib. 19. Moral.

his Prophecies, although they lived after the third Council of *Carthage*, and after *Innocent* I. who is reported to have inserted the *Maccabees* and other Apocryphal Books into the sacred Canon; which shews (adds our Author) *that these definitions were not follow'd by all Authors, and by all the Churches, until this was at last entirely determin'd by the Decision of the Council of Trent.* Insomuch that these Ecclesiastical Assemblies partake of this general property with the others, that the Decrees of the later should abolish all those of the preceding; or otherwise, it is but just that the Church of *Rome*, which hath a power to make new Articles of Faith, should likewise be invested with that of causing the Books from whence they are taken to be esteem'd as Canonical.

In the third Article of this dissertation, the Author gives us the History of the *Hebrew* Original, of the Translation of the Septuagint, and of other *Greek* Versions of the Old Testament. 4. He discourseth afterwards concerning certain Authors, whose works have some Relation to the Sacred Writings of the *Hebrews*, as *Philo*, *Josephus*, *Aristeus*, &c. 5. He treats of the Authors of the Books of the New Testament. And 6. of the Canon of these Books.

Let us now proceed to the Body of the Work. Mr. *Du Pin* (a) p. 8. hath thought fit to reject the Liturgies (*a*) that are attributed to the Apostles, *in regard* (says he) *that we need only to reflect a little on what we Read in the first Epistle of St.* Paul *to the* Corinthians, *concerning the Celebration of the Eucharist, and on that which hath been alledg'd on this Subject by St.* Justin, *and the Primitive Fathers of the Church, to be convinc'd that the Apostles and their Successors celebrated the* Sacrifice of the Mass *with great Simplicity. A very small number of Litanies were recited therein, but by little and little, some other Collects were added, together with certain exterior Ceremonies to render the Service more venerable to the People; lastly, the Churches proceeded to regulate and to commit these particular Methods to Writing; and this is that which we call Liturgies.*

Our Author is not only content to disallow the Works of the (q) p. 24. Counterfeit St. *Denis* (*b*) but he likewise proves in one of his Notes, (c) p. 38. (*c*) that the true *Dionysius the Areopagite* never was in *France*; that *Photinus* first propagated the Christian Religion in that Kingdom; and that in the time of St. *Irenæus* his Successor, Christianity was established only in that part of the Country call'd *Gallia Lugdunensis & Lugdunensis Senonensis*, since there were no Martyrs any where but within the Limits of these two Provinces; concerning whom he produceth (*d*) (d) p. 50.

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an Epiſtle of the Church of *Smyrna* to thoſe of *Pontus*, which deſerves to be remembred in more than one place. The Pagans having hindred the Chriſtians from carrying off the Body of *Polycarp* that remain'd entire in the midſt of the Flames, leſt (as was pretended by theſe deluded *Heathens*) they ſhould adore it inſtead of Jeſus Chriſt; the Church of *Smyrna* made this reflection thereupon, certainly *theſe People were poſſeſs'd with an extravagant frenzy, as being ignorant that the Chriſtians adore* Jeſus Chriſt, *only becauſe he is the Son of God, and that they honour the Martyrs, who are his Diſciples and followers, only on the account of the Love that they teſtifie for their King and Maſter.* Afterward, *The Centurion having caus'd the Body of this Martyr to be burnt, the Chriſtians took away his Bones, being more valuable than the moſt precious Stones, and more pure than Gold, which they* BURIED *in a place where they Aſſembled together, to Celebrate with joy and Chearfulneſs, the Day of his Martyrdom; thus* HONOURING *the* MEMORY *of thoſe that had fought Glorioufly for their Religion, to the end that they might confirm and inſtruct others by ſuch Examples.* Theſe are the Sentiments (adds our Author) of the Ancient Church, concerning the Reſpect due to Martyrs and their Relicks, explain'd after a very clear and diſtinct manner, equidiſtant from the contempt that is caſt on them by our Modern Hereticks, and from the Superſtition of ſome Catholicks. But Mr. *Du Pin* would have extreamly oblig'd the World in ſhewing who thoſe Hereticks are, who deſpiſe the Holy Martyrs, and their true Relicks, and refuſe to afford them this ſort of honour that was done to their memory, by the Church of *Smyrna*.

In this Edition is an extract of *Origen*'s Book concerning Prayer, (*e*) which the Author had not ſeen when he publiſh'd the firſt; and on the occaſion of the diſpute that roſe between St. *Cyprian* and the Biſhops of *Rome* concerning the Repeating of Baptiſm, he produceth a remarkable paſſage (*f*) taken from the Acts of the laſt Council of *Carthage*, holden in the Year 256. Wherein this Father exhorting the 87 Biſhops that were there preſent, freely to diſcloſe their mind, without any deſign of excommunicating thoſe that were of a different opinion, gives them this reaſon. *For none ought to Style himſelf Biſhop of Biſhops, to endeavour to conſtrain his Colleagues by a Tyrannical Authority, by reaſon that every Biſhop hath liberty, and power to make uſe thereof, as he ſhall think fit, and that he can no more be judg'd by another, than he can judge him: But we ought all to attend*

(*e*) p. 142. 145.

(*f*) 164. 2.

to the judgment of CHRIST, *who alone hath power to ſet us over his Church, and to judge of our Actions.* In this Controverſy both parties pretended to have Tradition on their ſide, and St. *Cyprian* oppos'd to that which was alledg'd againſt him by Pope *Stephen*, the truth of the Goſpel and the Primitive Tradition of the Apoſtles. The Edition of the Works of this Father, which is declar'd by Mr. *Du Pin* to be generally moſt eſteem'd, is that which hath been Publiſhed ſome years ago by two *Engliſh* Biſhops, and Printed at *Oxford*, but the Annotations of *Pamelius* are not much reguarded, by reaſon that he applies himſelf rather to confirm the Doctrine and diſcipline that is received and maintain'd by thoſe of his own Society, than to explain the difficulties that occur in the Text of the Author.

(g) p. 199. l. 1. Mr. *Du Pin* doubts (*g*) whether the paſſage recited by *Joannes Damaſcenus*, in his third Homily concerning Images, appertains to *Methodius*: it is declared therein that the Chriſtians made certain Figures of Gold repreſenting the Angels, for the Glory of God; if it were written by this Biſhop, it muſt be taken (ſaid he) in another Sence, different from that which is attributed to it by *Damaſcenus*; and by theſe words, *Angels*, *Principalities* and *Powers*, the Kings of the Earth are to be underſtood, as may be inferr'd from the preceeding expreſſions. Moreover he rejects all the Decretals that are imputed to the Primitive Popes, and believe that they were forg'd by *Riculphus* and his Succeſſor *Benedict* in the ninth Century. Laſtly, he concludes this Volume, with an Epitome of the Doctrine, Diſcipline, and Moral Inſtructions of the Church in the three firſt Ages thereof. There are no notes ſubjoined to this Abridgment, becauſe it is taken for granted, that ſufficient proofs of all that is aſſerted therein, have been already exhibited in the body of the Work: Nevertheleſs, it cannot be diſcerned by what Arguments alledg'd in the preceeding Treatiſe, Mr. *Du Pin* ſupports the following Propoſitions that are afterward maintain'd by him in the ſaid Epitome; *viz.* (1) That altho' all the Fathers are not agreed, that Infants are born in Sin, and liable to Damnation, yet the contrary opinion was more agreeable to the Church. (2) That the Sacrifice of the Maſs was Celebrated in Memory of the Dead. (3) That the ancient Chriſtians invocated the Saints and Martyrs deceas'd; and that they were perſwaded that they prayed to God for the living. However, there are other Principles that are grounded on better Authority, and ſuch as are of great importance with reſpect to the preſent differences among

among Chriſtians. (1) That the ancient Writers always mention'd the Virgin *Mary* with a great deal of reſpect, tho' they have not exceeded their due bounds, as it hath been afterwards practiſed; that it was not generally believed that ſhe remain'd a Virgin after her delivery; that no mention hath been made of her aſſumption, and that there is a paſſage in the works of S. *Irenæus*, which is not favourable to the immaculate conception. (2) That the Holy Scripture contains the principal Articles of our Faith, and that it was lawful for all Chriſtians to read it. (3) That the Elements of the Euchariſt were ordinary Bread, and Wine, mingled with water; That the conſecrated Bread was divided into little pieces; that the Deacons diſtributed it to thoſe that were preſent who receiv'd it in their hands, and that they likewiſe gave them ſome of the conſecrated wine; That in ſome Churches this diſtribution was reſerved to the Prieſts, but that in others every one approached to the Table and took his Portion of the Euchariſt. (4) That during the three firſt Centuries, there is no account concerning the unction or annointing of the ſick mentioned by St. *James*. (5) That the Clergy were forbidden to be engag'd in Civil and Temporal Affairs. (6) That Prieſts were permitted to keep their Wives whom they had eſpouſed, before they were Ordained, and not to marry any after their Ordination: but that both was allow'd to Deacons. (7) That there have ſcarcely been any diſputes, or different ſentiments in the Church concerning Moral Duties.

We find divers Tables at the end of this Work, ſome of which are Chronological, and ſhew the time of the Nativity, Death, and Principal Tranſactions of the Sacred Writers, and Eccleſiaſtical Authors; others ſerve to diſtinguiſh the genuine Works from thoſe that are forg'd. There are alſo Alphabetical Indexes of the Authors and Principal matters.

Mr. *Du Pin* hath obſerved in the Second Volume the ſame Method as in the preceeding, all the difference is, that the Works of the Fathers of the fourth Century, being generally more known and in greater number than thoſe of the three firſt; there are likewiſe inſerted more frequent reflections on the Proteſtants, perhaps to ſatisfie the importunate clamours of ſome Zealots, who otherwiſe would have ſuppreſſed the Book. However the ſame ſincerity and liberty of ſpeech which was ſo acceptable to all judicious Readers in the firſt Volume, is every where conſpicuous throughout the ſecond.

It is apparent from the Life of St. *Athanaſius*, which is exhibited at large by our Author, that the People began even in his time to adhere too much to the exteriour part of Religion, ſince two of the greateſt Crimes with which the *Arrians* charg'd this Father were, that he had broken a Chalice, and had adminiſter'd the Holy Sacraments in a Church that was not Conſecrated. It may be alſo obſerv'd, after Mr. *Du Pin*, that Lay-men were then admitted to the Communion in both kinds; that there were Women that kept their Virginity, and were not ſhut up in Monaſteries; that there were married Prieſts and Biſhops; that the Monks might alter their condition, and take Wives; that it was not lawful to make new Articles of Faith; and that Councils, even the Oecumenical, were only the Witneſſes of the Creed of their Ages, whereas they had Soveraign Authority to determine all matters that related to Diſcipline. Thus it is expreſly declar'd by the *Nicene* Biſhops, in appointing the day for the Celebration of the Feaſt of *Eaſter*. *It ſeems good to us, we think fit that it ſhould be ſo.* But their Expreſſions are altogether different with reſpect to the Conſubſtantiality of the Word, ſince after having declar'd their Opinion as to this matter, they are content only to ſubjoyn; *ſuch is the Faith of the Catholick Church.*

After the Extracts of the Writings of the Fathers, we find thoſe of the Councils that were conven'd in the fourth Century. The Canons of that which is called the Council of *Elvira*, are an Ancient Code or Collection of the Councils of *Spain*, and it cannot be doubted but that they are very Authentick and of great Antiquity. The 34 and 36 Canons have cauſed much perplexity among the *Roman* Catholick Divines. One of them prohibits the lighting of Tapers in the Church-yards, by reaſon that the Spirits of the Saints ought not to be diſturbed: and the other to ſet up Pictures in the Churches, leſt the Object of our Adoration ſhould be Painted on the Walls. *Many have endeavoured to render divers Explications of theſe Paſſages, but it ſeems to me,* ſays Mr. *Du Pin*, *to be more expedient to underſtand them ſimply, and to acknowledge that the Fathers of this Council did not approve the uſe of Images, no more than that of Wax-Candles lighted at Noon-day: but,* continues he, *theſe things are matters of Diſcipline, and may be obſerv'd or neglected without any prejudice to the Faith of the Church.* The 35 Canon forbids Women to remain all night in the Church-yards, in regard that often under pretence of Prayer, they ſecretly committed abominable crimes. The 60 de-

prives

prives them of the quality of a Martyr, that are put to death for publickly demolishing of Idols, because it is not enjoyned in the Gospel, neither do we read that this was practised by the Christians in the time of the Apostles.

The same perverse spirit that hath caused the Canons of the Council of *Elvira* to be wrested to a contrary sense, hath in like manner given occasion to some to doubt as to the truth of the History of *Paphnutius* related by *Socrates*, *Lib.* I. *Chap.* XI. This *Egyptian* Bishop oppos'd the new Law, that was intended to be enacted in the Council of *Nice*, to oblige the Bishops, Priests, and Deacons to live single, and to abstain from their Wives, whom they had married before their Ordination. For although he himself was never married, nevertheless he maintain'd that this Yoak ought not to be laid on the Clergy, and that it was to expose the Chastity of Women to apparent danger. *I believe*, (said Mr. *Du Pin*, in speaking to the *Roman* Catholick Doctors) *that this doubt proceeds rather from a fear with which some are possess'd, that this matter of Fact should in any wise impugn the present Discipline, than from any solid Proof. But these Persons ought to consider, that this Ordinance is purely concerning Discipline, that the Discipline of the Church may be alter'd as opportunity serves, and that it is not necessary for the vindication thereof, to prove that it hath been always uniform in all Places.*

Moreover our Author shews that *Hosius* Bishop of *Corduba* presided in the *Nicene* Council, and not the Popes Legats. He acknowledgeth as the authentick Records of this Synod, only the Form of Faith, the Epistle to the *Egyptians*, the Decree concerning the Feast of *Easter*, and the first 20 Canons: And consequently he rejects as suppositious Pieces, the *Latin* Letter of this Council to *S. Sylvester*, together with the Answer of this Bishop, and the Canons of a pretended Synod holden at *Rome* for the Confirmation of that of *Nice*.

In the 59. as also the 60. and last Canon of the Council of *Laodicea*, which Mr. *Du Pin* believes to have been convened between the years 360 and 370. It is prohibited to read in the Church any other Books than the Canonical, and those only are acknowledged as such, which are allow'd by the Protestants, excepting the Revelation.

The 8. Canon of the Council of *Saragossa* forbids the vailing of Nuns before the age of 40 years.

The Bishops of *Macedonia* being about to confirm a Censure that they had made against a certain Bishop named *Bonosius*, and desiring the

the advice of Pope *Siricius*, he replied, *That the Council of* CAPUA, *having referr'd this cauſe to them, it did not appertain to him to give any Judgment therein, and that they had power to determine it.*

The moſt ancient Record (according to the opinion of Mr. *Du Pin*) in which the name of Maſs is applied to ſignifie the publick Prayers, recited by the Church of *Rome* in celebrating the Euchariſt, is the third Canon of the II. Council of *Carthage*, holden *Anno Domini* 390.

In the end of this Volume, the Author exhibits an Epitome of the Doctrine of the fourth Century, as he hath done in the preceeding, with reſpect to the firſt three, and he avoucheth that, altho' nothing was taught in the fourth Age of the Church, but what was likewiſe believed in the three former; nevertheleſs the principal Myſteries of the Chriſtian Religion have been much illuſtrated and explained therein.

III.

Commentaries on Latin Authors.

Q. HORATII FLACCI *Poemata Interpretatione & notis illuſtravit* Petrus Rodellius *é Soc. Jeſu, juſſu Chriſtianiſſimi Regis ad uſum Sereniſſ. Delphini, huic Editioni acceſſerunt Odæ aliquot & Satyræ: unà cum interpretatione continuâ, quæ in priori deſiderabantur, nec non Index rerum, Phraſium & Verborum memorabilium.* 8. *Lond. Impenſis Abel Swalle.* 1690. pag. 366.

THis Edition which is no leſs correct than that of *Paris*, hath moreover this advantage, that it contains the entire Works of *Horace*. Father *Rodellius* thought fit indeed not only to avoid the interpretation of divers Odes and Satyrs, that ſeemed to him to be ſomewhat too luxuriant and offenſive to chaſt minds, but even wholly to retrench them, nevertheleſs this defect is now ſupplied, by reprinting theſe Pieces that were omitted, and by Paraphraſing all the reſt, excepting about half of the ſecond Satyr.

I. THE Author having perus'd Mr. *Dacier's* Tranſlation and Critical Remarks, undertakes to cenſure ſome of thoſe that are not agreeable to his opinion. The latter in his *French* Interpretation declares, that whereas *Horace* makes mention of *Mecenas* thus;

Atavis

Atavis edite Regibus. These words are not to be understood, as if *Mæcenas* were really descended from the Kings of *Etreria*, since there is not so much as one Historian, that takes any notice of the Royal Stock of this Favourite of *Augustus*, but they all affirm that he derived his extraction, from an illustrious Family of Knights. The ancient Commentators produce three Names of these pretended Kings, but he avoucheth it to be a counterfeit List, and that they were deceived in taking *Atavus* for a Great Grand-Father. As for his part, by the word *Reges* he understands, Noblemen, or Persons of considerable Quality, insomuch that according to his Judgment, the meaning of *Horace* was only this, that *Mæcenas* was descended of an ancient Family of *Etreria*. It must be granted that the words *Rex & Regina* are often used in that sense which is alledged by Mr. *Dacier*; but on the other hand, *Rodellius* insists, that in this place the word *Rex* ought to be taken in its proper and genuine signification, as well as in the following Verse of *Propertius.*

Mæcenas *eques Etrusco de Sanguine Regum.*

The Historians might easily omit this circumstance relating to the Noble Extraction of *Mæcenas*, by reason that none of them undertook to give a particular account of his life, and it is mention'd by the Poets, in regard that they had receiv'd the greatest share of his favours. Neither indeed could *Mæcenas* derive his Pedigree from the Kings of *Etreria*, but at a very great distance; so that according to the judgment of *Rodellius*, as well as that of Mr. *Dacier*, the name of *Cecina* that is attributed to the Great Grand-Father of this Illustrious Person, and who is reputed to have been King of *Etreria*, is meerly feigned. Besides the Kings of *Etreria* were not very considerable, if we may give credit to the Testimony of *Dionysius Hallicarnassæus*, *Lucius Florus*, and other Ancient Writers. There were twelve in number at the same time, and altho' they had an Equipage like unto that of the *Roman Consuls*, together with a Scepter and a Crown; nevertheless they reigned only within the narrow bounds of one City, as *Porsenna* at *Clusium*. Therefore altho' it ought not to be accounted as a matter of no moment to be descended from those Kings. Yet it is not of so great consequence, as that it should be admir'd that the Historians have not made mention thereof, with respect to *Mæcenas*. These are the reasons alledged by *Rodellius*, which being confirmed by the

the Authority of *Propertius*, will without doubt cauſe many to incline to his Opinion.

It is not ſufficient, that becauſe a word, as that of *Rex*, is uſed in a certain ſenſe in ſome places, therefore it ought to be explain'd after the ſame manner whereſoever it is poſſible that this ſignification may be admitted; it muſt alſo be attended with certain circumſtances which favour this ſenſe, and determin that equivocal word thereto. It is requiſite then to enquire whether it be probable that in the expreſſions of *Horace* and *Propertius* the word *Rex* ſhould be taken for a Rich or Noble Man; but we ſhall leave this to the deciſion of thoſe that are expert Criticks in the Latin Tongue.

II. Father *Rodellius* hath annexed a Chronological Epitome of the *Roman* Hiſtory from the 21. year of *Horace* to the 57. which account indeed is uſeful for the more clear underſtanding of the Works of this Poet; but the Chronology of *Horace*'s Odes inſerted in *Tanaquil Faber*'s Letters would not have been leſs advantageous; and *Rodellius* would not have acted more unjuſtly in borrowing from him all this little Work, and in doing him that juſtice which is due to his merits, than in taking only part of his deſign: for altho' *Faber* died among thoſe of the Reformed Religion, nevertheleſs there is no Jeſuit that can deny him the reputation of a good Grammarian, which quality hath been always eſteemed to be conſiſtent with that of an ill *Roman*-Catholick.

III. Moreover *Rodellius* contradicts M. *Dacier* with reſpect to an explication publiſhed by the later on the 6 Verſe of the 1 Ode, *Terrarum Dominos evehit ad Deos*; which M. *Dacier* underſtands, not with reference to thoſe that are properly called Gods, but concerning thoſe that had obtain'd the prize in the Olympick Games, whom *Horace* elſe-where ſtiles *Cœleſtes*. The *Latin* Interpretation is conſonant to the ordinary acceptation of the words, that is to ſay, that they which overcame believ'd that they had acquired a great deal of Honour, which might be Hyperbolically termed *a Glory equal to that of the Gods*. *Horace* makes uſe of the ſame Figure twice in this *Ode*:

Me doctarum hedera præmia frontium,
Dis miſcent ſuperis. And
Sublimi feriam ſidera vertice.

It is likewiſe known that this expreſſion *Deus eſſe*, is commonly taken

ken to signifie to be esteemed happy; moreover the Epithet of *Terrarum Domini* entirely determines the sense, and it may justly be admir'd that M. *Dacier* hath not observ'd it, since he hath so clearly explained divers passages that are far more difficult. It is true indeed that he is not the first Interpreter, who through a commendable emulation and earnest endeavour to offer somewhat that is new, and to excel others, hath been induc'd to deviate from his Authors meaning, and to seek for too many Mysteries therein. We are sometimes apt to lose our Subject by too intense an application of the mind, and by how much the greater our efforts are, so much the farther we depart from the true sense, to which it is afterwards very difficult to return. On the other side, if we do not apply our selves with a great deal of attention to the reading of an Author, either we understand not what he says, or we let slip very considerable difficulties, without illustrating them. To be successful, we must take care to keep the middle path between these two extremities, but this precept is more easily given to others than followed by themselves. However it may be observ'd much better than it is generally done, if we could be perswaded to remain in suspense for a while, as touching the meaning of those passages, wherein we suspect that others have been deceived, and in the mean time if it be possible often to read over that Paragraph concerning which we are doubtful. But as soon as a new explication comes into our mind, if it have never so little shew of probability, we are immediately restless and impatient, till we have committed it to Writing; and when it is once written, we find it to be extreamly difficult to deface or revoke it.

IV. TANAQUIL *Faber* had endeavour'd to shew in his Epistles, that the 14. *Ode* of the 1*st*. Book ought to be understood literally; where it was generally believ'd that *Horace* designed to represent the State of the *Roman* Common-wealth that was ready to be engaged in a new Civil War after the defeat of *Brutus* and *Cassius*, under the *Idea* of a disabled Vessel that was again to be expos'd to the tempestuous waves. He affirmed that there was nothing Allegorical in this Ode, but that the Poet address'd himself to the Ship that had convey'd him from *Philippi* into *Italy*, and that was about to return by the same way, with those that had accompanied him in this Voyage. Father *Rodellius* who seems to fear lest there should be something of danger in opposing the Torrent of Interpreters, as his Divines aver, that it is not lawful to depart from the general consent of the Doctors, main-

 tains

tains the contrary opinion, *viz.* That there is an Allegory in this place. They that are desirous to be further informed in this matter, may at their leisure compare his assertions with the reasons that are alledged by *Tan. Faber.*

V. THERE is a passage in the 2*d. Ode* of the 2*d.* Book, which hath very much perplex'd Interpreters, and it is this,

Quisquis ingentes occulo irretortor.
Spectat acervos.

M. *Dacier* explains this Phrase *Occulo irretorto, with a streight* or direct *Eye*; that is to say, without envy; for the property of envy is to look askew; and *Rodellius* insists that this is the Character of a man of whom it may be said, *That the brightness of Gold does not at all dazle his Eyes, and he is never blinded thereby.* This indeed comprehends the sense in general, and several Commentators have observ'd it before them, as may be seen in an Ancient Edition of *Horace*'s Works, together with the Annotations of 40 Grammarians, Printed at *Basil* in the year 1580 in *Fol.* But without injuring the reputation of those Gentlemen, it may be justly affirmed, or that they have not sufficiently express'd the sence of the word *irretorto.* *Torquere oculos* signifies to turn our eyes to a certain place.

——*Oculosque ad mania torsit.*

Retorquere oculos, is to turn the head backwards to look on something that we have left behind us; thus *Cicero*, in his second Oration against *Catilina*, which he made after he had compel'd that Traytor to abandon the City of *Rome*, from whence he departed with great indignation. *Retorquet oculos profecto sæpe ad hanc Urbem, quam ex suis faucibus ereptam esse luget. He often turns his head to view this City, and grows desperate, by reason that his attempts against it have failed.* It may be said of a man that leaves his Native Country without expressing any sorrow: *Spectavit mania patriæ exiens oculo irretorto*, or, *egressus manibus non retorsit oculos. Horace* represents a man that despiseth Riches after the same manner, as it were, passing through vast Mountains of Gold, but beholding them only whilst they are before him, without vouchsafing to look back on them when he is past, which shews that he doth not regard them; for we are accustomed to turn our heads, that we may retain those things longer in our sight; which we are constrain'd to leave with much regret.

VI. IN

VI. IN regard that it hath been obſerv'd by thoſe that have ſeen this Edition of *Rodellius*, that he therein often oppoſeth the judgment of M. *Dacier*, it might be expected that he ſhould have made ſome Critical Remarks on a paſſage in his Notes on the 21 Ode of the 3*d*. Book but he hath taken no notice thereof. *Horace* addreſſing himſelf to a certain Bottle or Pitcher, hath this expreſſion,

Deſcende Corvino *jubente*
Promere languidiora Vina.

Go down, ſince Corvinus *hath commanded me to entertain him with the moſt delicate Wine.* M. *Dacier* obſerves on the word *deſcende*, that the *Romans kept their Wines in Ware-Houſes built on the top of their Houſes, that they might be ripened with the Smoak.* He would have done well, if he had quoted his Authors; for none can imagine that Wine above twenty years old at leaſt, ſuch as that which is here mentioned being as old as *Horace*, ſhould be kept in a Garret to ripen it with the Smoak. This perhaps might have been a good method to make Vinegar thereof, but by no means to render it more delicate. He might then have affirmed, on much better grounds, that the *Romans* uſually hung their Bottels on the walls of their Cellars, as may be inferr'd from the 23. and 24. Chapters of *Cato*'s Treatiſe *de re Ruſtica*. This is one of thoſe things which it were to be wiſhed that M. *Dacier* had always obſerved, at leaſt to produce his Authors, when he exhibits any remarkable circumſtance or aſſertion; for we live in an Age that is extreamly diſtruſtful, by reaſon that divers Criticks have been known to avouch thoſe things whereof they could alledge no proof, with no leſs aſſurance than thoſe concerning which there is the greateſt Evidence.

IV.

LES COMEDIES DE TERENCE traduites en François par Madame D'ACIER, *&c. The Comedies of* TERENTIUS, *Tranſlated into* French *by Madam* D'Acier, *with ſome remarks upon them. The beſt Edition Corrected and enrich'd with Figures at the head of each*

Comedy. 12. *Divided into three Parts. The I. hath* 576 *pag. The II.* 490. *The III.* 432. *Printed in* Amsterdam 1691. *for the Brothers* Huguetan, *and are to be Sold in* London *by* Abel Swalle *and* Tim. Child.

This Edition is Printed after the same manner, and even Page for Page according to that of *Paris.*

I. WE find in a large Preface prefix'd at the beginning of the 1. Tome a Comparison between *Plautus* and *Terence*, the substance whereof is this, that *Plautus* had more vigour than *Terence*, that he exceeded him in the vivacity of Action, and in the contriving of intrigues, that he shewed more skill in acting than in speaking; but that his Sentences were often too much affected, his Drolleries gross, and his Style sometimes low: Whereas *Terence* is not so accurate in his designs, and excels rather in speaking than acting; but his Style is far more correct, his Morals better dispos'd, and his Drolleries much more refin'd; And it is for this reason that the ingenious take more delight in perusing *Terence*'s Comedies, than in reading those of *Plautus*, and on the contrary the common People prefer the later before the former; and it is on this account likewise, that altho' other Poets are more esteem'd than *Terence*, nevertheless, he is reckon'd among those of the first Rank, with respect to the description of manners. Upon the whole matter, as when we happen to light upon a thought or conception that we judge to be apposite, and which we are desirous to preserve, we are so much accustomed to act a certain part, that when we would represent another, we cannot forbear intermixing with it somewhat of this Air, wherein we have been confirm'd by a continual habit: thus that ingenious disposition of mind which *Terence* might participate with *Scipio* and *Lelius*, is more or less conspicuous in all the Personages that he brings on the Stage; we cannot discover any thing that is outragious or irregular therein, neither do we find those mean and sordid expressions that are used by the vulgar. To prove this, we need only to compare the discourses of *Thraso* and *Gnatho*, with those of the *Miles gloriosus* and the Parasites that are introduc'd by *Plautus*; the later indeed was skilful in causing the multitude to shout, but *Terence* afforded satisfaction to the judicious Auditory, who do not make their divertisement to consist in the obstreperous noise of Laughter, to which the Rabble is addicted, but in hearing somewhat recited that savours of real wit and ingenuity.

II. MORE-

II. MOREOVER Madam *D'Acier* vindicates her design in translating the entire Works of *Terence*, foreseeing that some Criticks might be so scrupulous as to dislike what she hath done, by reason *that a certain pious and worthy Person seems to have believed that they ought not to be translated without making great alterations, and very considerable additions.* The same Gentleman published three Comedies in *French*, many years ago, which were received with great applause. They that are desirous to know whether he hath as faithfully rendred the Author's sense, as he hath taken care to represent it in an elegant stile, may compare his Version with that of Madam *D'Acier*, and I doubt not but that after a careful review of both, they will acknowledge that the latter hath better express'd the genuine sense and energy of the Original, which she hath follow'd with much more exactness.

III. AFTERWARDS Madam *D'Acier* proceeds to entertain us with an account of the several Translators and Interpreters of *Terence*'s Works, and more especially of certain Figures that are inserted at the beginning of every Act, in two Manuscripts of the *French* Kings Library, and which may contribute much to the more clear understanding of divers passages of this Author; but it were to be wished that she had caus'd them all to be well grav'd. Moreover she hath found in those Manuscripts the confirmation of certain conjectures concerning the order of some of the Scenes, that are generally attributed to those Acts to which they do not appertain. Instead of annexing separate examinations according to the Rules of Dramatick Poetry, as she hath formerly done with respect to *Plautus*, she hath intermixed with her Remarks several particular observations relating to the management of the Theatre, wherein she gives an account of the alteration that she has made in *Terence*, as to the division of the Scenes and Acts. She admires *that those Comedies that have been in the possession of learned Men for so many Ages, should nevertheless remain even at this day in so great confusion, that there are some Acts that commence where they ought not; that is to say, before the Theatre is clear'd*: and she *declares that she hath remedied this disorder.* The cause of this inadvertency is, that the greatest part of Grammarians adhere much more to the words than to the matter, and imagine that they have sufficiently explained the meaning of an Author, by shewing what every word hath been used to signifie separately.

IV. AFTER the Preface we find a Translation of *Terence*'s Life, Written by *Suetonius*, together with Observations, wherein all the

the obſcure paſſages thereof are illuſtrated, and divers Sentiments of the Ancients confirmed. She likewiſe gives us this judgment concerning the ſix pieces of *Terence* that are now extant: The *Andria* and *Adelphi* ſeem to excel in the beauty of the Characters, and the deſcription of manners; The *Eunuchus* and *Phormio* in the vivacity of the intrigues; And the *Heautontimorumenos* and *Hecyra* ſeem to have the pre-eminence, with reſpect to the excellency of the conceptions, and variety of paſſions, as alſo the purity and ſimplicity of the ſtile.

V. Laſtly, to exhibit a general *Idea* of this work, we ſhall here produce two paſſages in the Prologue of the *Andria*, one whereof is interpreted by Madam *D'Acier* after a new manner, and the other ſeems to require a little correction. *Terence*'s Enemies objected to him that he did ill in not ſimply tranſlating the Comedies of the *Grecians* into *Latin*, but in preſuming to compoſe a ſingle one in *Latin*, from many *Greek*; they expreſs'd their reſentment in theſe words: *Contaminare non decere fabulas*; which Madam *D'Acier* tranſlates, *that it is not lawful to intermingle Comedies*: She derives the word *contaminare* from *contango*, affirming that it only ſignifies here to *intermix*, and that it is taken in a good ſenſe, inſomuch that when *Terence*'s Adverſaries maintain'd that *contaminare non decet fabulas*, this Poet avouch'd that *decet contaminare*. This Etymology ſeems indeed to be true, and it is on this Account that *contamino* ſignifies *to ſullie or pollute any thing with touching it*, according to *Donatus*'s remark; but we have no example, from which it may be evinc'd that this word was ever taken in a good ſenſe. *Terence*, after he hath produc'd the accuſation of his Enemies, in the ſame odious terms as they had exhibited it, doth not reply *decet contaminare fabulas*, but ſimply proves that it was lawful to do that which they call'd *contaminare*. They pretended that *Terence defil'd* (if we may uſe the expreſſion) *Menander*'s Plays, by adding to them ſomewhat of his own, or by annexing certain paſſages taken from other pieces of the ſame Poet, which being tranſpos'd, loſt a great part of their Primitive Beauty and Elegancy. Therefore altho' Madam *D'Acier*, as to the main point, is of the ſame opinion as the other Interpreters, nevertheleſs every one will not admit that ſignification, which ſhe aſcribes unto the word *contaminare*.

The other paſſage of the Prologue to the *Andria*, which ſeems to ſtand in need of a ſmall alteration, is this,

Fovere

Favete, adeste aquo animo & rem cognoscite,
Ut pernoscatis ecquid spei sit reliquum,
Post hac quas faciet de integro Comedias,
Spectanda, an exigenda sint vobis prius.

Give attention favourably, and examine this Piece, that you may be able to judge what may be expected from our Poet, and whether the Comedies which he shall hereafter make, may deserve to be acted before you, or whether they ought to be rejected without hearing.

Now let judicious Criticks determine whether this correction, which consists in reading *pernoscat is* in two words, be not more consonant to the words and design of the Poet. *Give attention favourably, &c. To the end that he may know whether there be any grounds for him to hope for the future, and whether you will vouchsafe to grant that the new Comedies which he may hereafter compose, shall be acted, or whether you will explode them without seeing.* At least this sense is more agreeable to these words, *Ecquid spei sit reliquum*, &c. Which after whatsoever manner they are understood, may be much better attributed to *Terence* than to the People of *Rome*. Perhaps this Comedy was acted after the *Hecyra*, or some other Play of this Poet was rejected, which caus'd him to fear lest the like accident should again happen. As for the People of *Rome*, they had no reason to despair of the sufficiency of *Terence*'s Pieces, which they had already often approv'd; but the Poet having once receiv'd a repulse, might suspect lest this should have done some injury to his credit, and should occasion the loss of the publick approbation. The word *reliquum* joyn'd with *spes* seems altogether to favour this sense, and is contrary to that of Madam *D'Acier*, who by *spes* understands *expectatio*. Moreover it is a frequent custom of *Terence* to make use of the Pronoun *is* instead of *ille, hic, ipse*, as appears from the examples produc'd by *Robert Stephen* in his *Thesaurus lingua Latinæ*.

V.

CORNELIUS NEPOS *de vita Excellentium Imperatorum; Interpretatione & notis illustravit* **NICOLAUS COURTIN,** *Humanitatis Professor in Universitate Parisiensi. Jussu Christianissimi Regis, in usum*

ſum Sereniſſimi Delphini, juxta Editionem Pariſienſem. 8°. Londini apud Abel Swalle, 1691. p. 264.

THo' *Cornelius Nepos* appears to be a very plain Author, and eaſie to be underſtood; he is ſo ſuccinct, and gives us the knowledge of ſo many Events and Antiquities, that the publick is without queſtion oblig'd to thoſe who took care of the Education of the Dauphin of *France*, and appointed a perſon of ſo much learning and judgement as Monſieur *Courtin*, to unfold the knotty difficulties of this Author. He has not given himſelf the trouble to make an unprofitable Paraphraſe upon this Hiſtorian: He has only explain'd his moſt extraordinary Idioms of Speech by the more common Phraſes; and tho' his Notes appear not very long, however they leave no difficulty in this Author unexplained.

Now in regard the Ancients are no very exact Chronologers, Mr. *Courtin* has plac'd before his Commentary a Chronology of 44 Olympiads, or 176 years. Which ſpace of time includes all the lives which *Cornelius Nepos* has written; and his Interpreter has taken care to mark out to what year the ſeveral Hiſtorical Actions therein recounted, particularly refer. This Chronology begins from the 72. Olympiad, that is to ſay, according to his accompt, from the year of the World 3280, and the 261 year after the building of the City of *Rome*.

To the lives of *Cornelius Nepos* Mr. *Courtin* has added all the Fragments of that Author, which are extant, upon which he has alſo made Notes. At the end there is an Index of all the words of that Hiſtorian, conformable to the method of other Commentaries, for the uſe of the Dauphin.

VI.

D. JUNII JUVENALIS, & A PERSIS FLACCI *Satyræ, Interpretatione & notis illuſtravit* LUDOVICUS PRATEUS, *Rhetoricæ Preceptor emeritus. Juſſu Chriſtianiſſimi Regis, in uſum Sereniſſimi Delphini,* 8°. Lond. apud Abel Swalle, 1691. p. 606.

MOnſieur PRATEUS has tranſlated theſe two Poets into other Latin, with ſo nice an exactneſs, as if he had ſtudied for a Profeſſion of the Bible. For as he is oblig'd to add words to the Text, to make

make the construction and contexture of the discourse, he has taken care to mark them in other Letters. You will say perhaps that if he had made a freer Paraphrase, he might have better explain'd his Authors; but he might as well have run himself into a mistake of sense. So that there is no question but there are many people who will commend him for having been a little precise, especially when they shall see that he has supply'd with ample Notes, what might be wanting to compleat the perspicuity of the Paraphrase. And indeed how was it possible to translate clearly and in few words those verses of the 4 Satyr of *Persius*.

——*Esto*;
Dum ndeterius sapiat Pannucia Baucis,
Cum bene discincto cantaverit Ocima verna.

Ocimum is an Aromatick Herb, which they never sow'd but with Curses and Maledictions, believing it would grow the better. *Baucis* was the name of a poor old Woman, and proverbially taken for any old Herb-woman. *Socrates*, who in this Satyr represents the person of *Persius*, tells *Alcibiades* representing the person of *Nero*, that tho' he might have reason to boast of the Nobility of his Extraction, and the Comliness of his Person; yet for all that, he might have no less cause to fear his being reproach'd, for having no more wit than a Herring-wife that abuses a Footman. This is the Interpretation and meaning which, next to *Casaubon*, Mr. *Pratens* gives of this passage in *Persius*. You shall find in his Notes all that the most subtle Criticks have said to render *Persius* intelligible.

VII.

A DEFENCE OF *DIOCESAN* EPISCOPACY, *in answer to a Book of Mr.* David Clarkson *lately Published, Entituled Primitive Episcopacy; by* HEN. MAURICE D.D. 8°. London 1691. p. 470.

IF all Books were written like this, I do not believe, there is any Mortal would be so adventurous as to undertake to be a Journalist; for there is neither Table of the Chapters nor of the Matters; nor any Titles upon the Chapters; nor is the design of the Author to be apprehended, either in the Preface or Introduction. So that a man must

have read the Book which he further refutes, and know what it treats of, if he intends to make any advantage by the reading of this.

That want of order might offend the Reader, and hinder the selling of the Book, and yet neither Dr. *Maurice* nor his Bookseller have any reason to complain. But this Book is otherwise so well written, and contains so many learned Observations, that 'tis great pity it should not be as well known as it deserves. And therefore we shall in a few words give you an account of what it treats. Mr. *Clarkson* was a Non-Conformist, of the number of those who are call'd Independants, or *Congregational* Men, because they believe that every Congregation is a Church *apart*, or a Society of Men by themselves, over which no other has any thing to do; so that the Minister they have made choice of, is very near as Soveraign as the Pope of *Rome*; or to make use of a Phrase which less offends those Gentlemen, as a Bishop in his Dioceſs.

To prove that this opinion is not so new as it seems at first, Mr. *Clarkson* wrote a Book, entituled *Primitive Episcopacy*, which was not Published till after his decease. The principal thing which he drives at, is to prove, that during the three first Ages, no Bishop had above one Flock under his charge, that is to say, so many Christians as the Place could contain wherein they assembled.

To make this out, he endeavours to shew, 1. That in the first Age there were none but Jews and Proselytes that embrac'd the Christian Religion, and those but few in number. 2. That the Pagans that were converted in the second and third Age were inconsiderable in respect of the Jews and other Pagans. 3. That there was a Bishop almost in every Village. 4. That the greatest part of the Cities were no bigger than the Villages and Borough Towns of *England*. 5. That such as were bigger were but thinly peopled; at least that it is certain there were but very few Christians in 'em. 6. That it ought to be considered that the Christians were divided into several Sects, which had every one their particular Bishops or Pastors. Dr. *Maurice* refutes these objections with a great deal more pains and Learning than they deserve, in the six Chapters of which the whole Treatise consists. But these answers would engage us in a too long discussion; besides that we are convinc'd that the greatest part of those that will read this Journal, are almost able to discover the weakness of Mr. *Clarkson*'s Arguments.

An

VIII.

An Accurate Deſcription of the United Netherlands, *and of the moſt conſiderable Parts of* Germany, Swedeland, *and* Denmark, *containing a ſuccinct accompt of what is moſt remarkable in theſe Countries; and neceſſary Inſtructions for Travellers; together with an exact relation of the Entertainment of his moſt Sacred Majeſty, K.* WILLIAM *at the* Hague. *Written by an* Engliſh *Gentleman.* 8°. London *for* Tim. Child. 1691. p. 192.

TRavels are always full of divertiſement, provided they be well written, but they are not always equally beneficial; for that they who do no more than ſlip into a Country, or make but a ſhort ſtay therein, can never thoroughly inform themſelves of the manners and cuſtoms of the people, or of the form of their Government, which is the principal thing to be inquir'd into. Therefore the Remarks of Sir *William Temple* are admir'd for ſo much as they give an account of ſuch things. The Author of this deſcription ſeems to have judgment enough to have been able to do the ſame, eſpecially having liv'd ſixteen years in the Countries of which he ſpeaks. But it ſeems that he has avoided tracing the Footſteps of that learned Polititian; and that he has only applied himſelf to make remarks more profitable for Travellers only, and more proper for the common ſort of People. Therefore it is, that you ſhall here find the deſcriptions of the moſt famous Cities of *Holland*, *Germany*, *Sweeden*, and *Denmark*, of their ſcituation, their Building, the Charges of travelling thither, and living there; beſides ſeveral Remarks upon their Trade, their Riches, the Inclinations of the Inhabitants, and which way to converſe with 'em, and win their Friendſhip. In the Obſervations which he makes upon theſe things he ſeems ſtill to have had in view the good of his Nation, and to incline thoſe that ſit at the Helm to reform certain abuſes, which if remov'd, the Nation would be in a more flouriſhing condition. You ſhall there find one example in the extract of a Letter of a Merchant who preferr'd living at *Amſterdam* before living in *London*, for reaſons very requiſite to be read (*a*) in the Author himſelf.

(*a*) p. 111. 113.

To render his admonitions grateful to his fellow Countrymen, he ends with a diſcourſe very curious, and much to their advantage. He gives you a Catalogue of the 18 Cities of *Holland* that have voices in the

States of that Province; of 53 the most famous Cities of *Germany* and the *Low-Countries*; of 22 of *France*; of 14 in *Italy*; besides some others in the Territories of the Duke of *Savoy*, and the Cantons of *Switzerland*. He sets down the number of their Houses, which he says he had out of the publick Registers, and comparing them afterwards with the Houses in *London*, which he demonstrates to be above 100000, he makes it out by that Calculation, that all the Cities of the Province of *Holland* joyned together do not contain so many Houses as *London* and the Suburbs, not having above 88909. That the 53 Cities of *Germany* do not exceed the Capital City of *England* above a little more than two thirds; and that the 22 Cities of *France* have not once as many.

The Relation of the King of *England*'s first Voyage into *Holland* is worth reading, especially for persons of Wit, who will there meet with very ingenious Devises and Inscriptions.

IX.

The new Method of Fortification as practised by Monsieur Vauban *Engineer General of* France. 8°. London *for* Abel Swalle. 1691. *p.* 183.

THo' this Book has been published by the Chevalier *de Cambray*, one of Mr. *Vauban*'s Pupils, it is certainly the work of that great Engineer, who composed it for the benefit of certain young Noblemen and *Cadets* residing in divers Cities within the Dominions of the *French* King. To the end that they might be able to avoid the pains and trouble of reading over so many Voluminous Books that are written in the *German* and other Languages on this Subject; the Author of this Tract hath taken care to epitomize all that he judged to be necessary for the attaining to perfection in this Art. And indeed, besides a large Treatise of practical Geometry prefixed at the beginning; the several Methods of almost all the Eminent Engineers that have hitherto appear'd in the World, are therein plainly exhibited; insomuch that with a little observation we may be informed of the manner of Fortifying of Places used by the *Hollanders*, *Germans*, *Italians*, and *French*, as well as most other Nations. Therefore in regard that this Book hath been generally well approv'd, the Publisher of this *English* Version could no longer refrain from imparting so valuable a treasure

to

to his own Countrymen, that they might likewise reap the same advantage thereby, and it is on this account that he hath taken care that it should even exceed the Original, by the means of several considerable alterations and amendments that are made in the translation. Moreover, if curious and well-grav'd figures add any value to a Mathematical Book, it may be justly expected that the great number of Cuts and accurate Schemes inserted therein should render it yet more acceptable.

There are two parts in this Volume, one is a Treatise of practical Geometry, and the other a discourse of Fortification; the Treatise of Geometry is likewise divided into two Books, in the first whereof are contained four Chapters, and in the second six; in the former are exhibited the (*a*) explication of the Terms of Geometry, and the (*b*) operation of divers Problemes that may be drawn on Paper by way of recreation, with the help of a pair of Compasses and a Ruler; together with the (*c*) construction of five regular bodies, and of many others that come near them, as also the (*d*) manner of forming Piramids which shall have regular Polygons for their *Bases*, from the Triangle to the Dodecagon. The second Book comprehends the mensuration of (*e*) Heights, (the Authors Instrument for this purpose is the *Astrolabe*) (*f*) Lengths, (*g*) Plains, (*h*) Solids, (*i*) and Concaves, that is to say, according to his definition, the Art of measuring hollow bodies, to know how much they contain. Lastly the method (*k*) of making a body of a certain Figure equal to another of another Figure is therein taught which Art is call'd the transmutation of bodies, in opposition to that of surfaces represented in the second Chapter of the first Book. This Treatise is concluded with a perswasion that what hath been therein deliver'd is sufficient for those that are desirous to make a considerable Progress in the Art of Military Architecture.

(*a*) p. 6. (*b*) 6. (*c*) 22. (*d*) 29. (*e*) 36. (*f*) 43. (*g*) 42. (*h*) 6. (*i*) 69. (*k*) 74.

The Treatise of Fortification is divided into five Books, every one of which contains many Chapters: In the (*l*) first whereof is explained the definition of Fortification, together with its Original and several parts, as also the terms that are made use of in the attacking and defending of places. As for its Original, the Author affirms (*m*) that at first the Assaults of Robbers and wild Beasts being only feared, the People were content to satisfie themselves with Hedges alone, which custom continued even among some Nations 328 Years before our Saviours Nativity. But in process of time, the ambition of some encreasing, who endeavoured to rule and tyrannize over their Neighbours, those that desired to enjoy their liberty, were obliged to dig

(*l*) p. 1. (*m*) 3.

Trenches

Trenches and build Walls, which they afterwards flanked with Towers, to the end that they might more easily repel the Enemy, when he should happen to be lodg'd at the foot of the Wall to batter or undermine it. At last a Monk of the Order of St. *Francis* named *Berthold Schwartz* of the City of *Fribourg* in the Country of *Brisgau*, having invented Gun-Powder in the Year of our Lord 1380. under the Reign of *Wenceslaus* the Son of *Charles* IV., the Cannon and other pieces of Artillery were then applied to beat down these weak defences, which was done without much difficulty, whereupon the besieged were constrained to reinforce their Walls, to enlarge their Towers, and to give them another Figure, which gave occasion to the invention of Bastions and other Works that are now in use.

(n) 21. In the second Book is laid down the (n) Maxims and Rules of Fortification, reserving the illustration of some of them for the fourth Book. Afterwards he enquires into the advantages and disadvantages of the Situation of Places, built on a Rock, *&c.* as also that of Citadels and other small Fortresses which serve to command the plain Country: But as for great places he determines that they cannot be better situated than in a Plain, or rather on the Banks of a large River: Then he proceeds to discourse of the nature and (p) quality of the earth, and prefers that sort which is fat and pliable as the best for these Works. Lastly, he concludes this Book, with giving some account of necessary (q) Provisions and Ammunition; and it is not without good reason that he makes mention of Money in the beginning of his Catalogue.

(p) 30.

(q) 32.

(r) 33. Moreover in the third Book the Author shews, after (r) what manner a regular Polygon may be inscribed within a given Circle, and how to make a Scale; he proceeds to represent the (s) draught of a Square, as being the first figure propounded to be Fortified; then having explained the (t) construction of the exteriour parts, he returns to that of the (u) Polygons: Lastly, he exhibits the manner of making (x) *Profils* or Draughts, of drawing out (y) a Fortress in the Field, and of describing (z) the Streets in a Draught.

(s) 35.

(t) 40.

(u) 50.

(x) 53.

(y) 55.

(z) 57.

To prove in some measure what he hath alledged, and give a greater light into the knowledge of this Art, he produces in the fourth Book (aa) the different sentiments of a great number of Engineers, concerning the most principal parts of Fortification, and afterwards declares his own opinion. We shall now give a particular account of the most considerable remarks that have been made on the Method of this famous

(aa) 59. 88.

famous Engineer. Let us then begin with the Flanks which are the principal parts of Fortification, therefore nothing ought to be neglected for the most advantageous structure of them. And forasmuch as the largest are undoubtedly the best, Monsieur *de Vauban* endeavours to allow them as much height as is possible. It is for this reason that he will not admit a second Flank, and that he makes the Overture of the Angle of the Curtain to consist of from 98 to 100 degrees. Thus the Flanks in his middle-rate Fortification, which we shall only mention here, contain from 18 to 37 Fathoms. I cannot imagine that it will be objected, that he doth not regulate the overture of the Angle of the Curtain with a due proportion to the said Curtain; since its height ought only to be determined with respect to the Line of Defence. This seems to be that which this great Man chiefly regarded. Monsieur *de Vauban* having allowed to the Flanks all the length imaginable, endeavours to cover part of them as much as is possible; to this purpose he erects an *Orillon*, which he forms out of a Semi-Circle. Perhaps it will be thought to be somewhat unusual that he constantly makes it to consist of the third part of the Flank, because it doth not seem to be necessary to erect a larger *Orillon* in a greater Fortification than in a lesser. I am apt to believe that it is sufficient to allow it so much strength as to be able to resist the force of the Cannon. Afterwards he causeth the two other parts of the Flank to return within the body of the Bastion, assigning them the Figure of the sixth part of a Circle, and this is what hath been lately termed the *hollow Tower*, or *Flank rewired*. Lastly, for the better covering of the Flanks, he placeth the wings of the Works which he builds before the Curtain within the Faces, at the distance of some Fathoms from the *Orillon*. It hath been believed for a long time, that double Flanks were of very great use in the defence of a place, but they are wholly omitted by Monsieur *de Vauban*, tho' his reasons are not as yet well known: neither doth he regard *False-Brayes*, which is not to be admir'd; and to defend the Trench, he makes use of a small and low *Tenail* to very good purpose, which he placeth before the Curtain, and is separated from it by a little ditch. The Faces of this Work are in the same delineation with those of the Bastions. The Flanks are distant from the others from 10 to 12 Fathoms, and Monsieur *de Cambray* declares that this proves what he had before asserted concerning the Line of Defence, for he had avouched in one of his Maxims, that it ought not

to

to exceed 123 Fathoms, nevertheless it appears from his Tables that it contains from 126 to 128 Fathoms. There needs not much pains to be taken with respect to the Angle of the Bastion, only assigning to it from 60 to 100 degrees, that it may be able to sustain it self, and that the Bastion may be of a sufficient largeness. But as for the Faces they seem to require more care to make them of an equal strength, since they do not exceed at most above 50 fathoms. Lastly, touching the Trench, the Author follows the opinion of Monsieur *de Clermont*, who allots from 18 to twenty fathoms for its breadth, and from 18 to 20 feet for its depth. The *Glacis*'s are made as large as they can be conveniently, not allowing less to them than 36 fathoms; but as for the Rampart, its breadth is limited to 10 fathoms, and Monsieur *de Vauban* derides their project that would have it proportioned to the largeness of the Polygons, as if little places were not attacked with
(bb) 89. the same Arms as those that are greater.

(cc) 95. In the fifth and last Book, the Author shews (*bb*) the structure of divers Fortresses erected in the Field, and afterwards lays down (*cc*) Rules for the fortifying of an irregular place. But as to the method used by him, it may be affirmed, that he departs a little from his own Maxims, and more especially from the first; in regard that the Trench, the Base of the Rampart, &c. are diminished proportionably as the side of the Polygon exceeds 180 fathoms, unless one would say, that in Triangles, which are unequal, there is the same proportion between their sides. This Book is concluded with mentioning somewhat concerning Artillery, whilst a larger discourse thereof is reserved to a Treatise wherein the Author promises expresly to inform us of the manner of attacking a place according to the judgment of Monsieur *de Vauban*, the publication of which is impatiently expected.

XOSTEO

X. *OSTEOLOGIA NOVA: Or, A New Treatise of the Bones, and the Parts belonging to them; with the Manner of their Growth and Nutrition: Communicated to the* Royal Society *in ſeveral Diſcourſes; By* Clopton Havers *M. D. Fellow of the* Royal Society. *London*, for *S. Smith*, 1691. Pag. 310.

IT would require a Diſcourſe as large as any of the Five Diſſertations of Dr. *Haver*'s Book, ſhould we go about to ſet down every Thing that is new and curious therein: And therefore the extraordinary Abundance of Matter will enforce us to paſs over many remarkable Things upon which we ſhould have inſiſted much longer; but that they are, as we may ſay, ſo heap'd up in Piles one upon another.

I. The Firſt Diſcourſe treats of the Nature of Bones, and deſcribes the Membrane which covers them, their interiour Frame and Figure.

The Author begins with a kind of Prologue, very ſignificant to the purpoſe; by giving an *Idea* of the manner of Generation, according to the Principles of *de Graef*, and Monſieur *Drelincourt*. He ſuppoſes, (a) That all the Parts of the Creature are delineated in the Female's Egg, while it is yet in the Womb, and before the Seed of the Male has given it Life. That the moſt volatile Parts of the Seed inſinuating themſelves into the Umbilical Vein of the Egg, through the Pores of the Membrane of the *Ovary*, that Vein carries thoſe Particles to the two Ventricles of the Heart, where they raiſe a Fermentation in the Humors which there they meet withal, that rarifies and dilates them, and putting the Fibres of the Heart upon a Contraction, produces that Beating, which is the Sign and Beginning of Life. Part of theſe rarify'd Humors falling from the right and left Ventricles, into the *Aorta*, imparts its Motion to the Matter contained in it, and in all the Veſſels which depend upon it. The Arteries being thus extended, and the Liquor within them being agitated, opens its ſelf a Paſſage through the Veins; and this compleats the Circulation. Theſe Humors thus

(a) p. 7.

circulating, meet with Glandules in their way, upon the ſides, and at the Extremities of the Arteries, through which there is a neceſſity for them to paſs. Theſe Glandules being a ſort of Strainers, the moſt ſubtle Parts and thoſe which firſt get through the Glandules of the Brain, are thoſe which are call'd the *Vital and Animal Spirits*; of which, when there are ſufficient to give motion to the Original of the Nerves, then apparently it is, that the Soul is infus'd into the *Fœtus*.

(b) p. 14. The Membrane (b) which covers the Bone, is very thin, and exquiſitely ſenſible, and made up of moſt minute and curious Threds, which deduce their Original from the *Dura Mater*, and from ſeveral Muſcles and Tendons. Thoſe that deſcend from the *Dura Mater*, lie the neareſt to the Bones, and are all parallel; but thoſe which proceed from the Muſcles, take a different courſe, according to the ſituation of the Muſcle from whence they proceed. This Membrane is faſtned to the Bone by the nature of their Subſtance, which is viſcous and ſlimy, and by certain little Fibres of that Membrane, which enter into the Pores of the Bone. It is appointed for Five ſeveral Offices: 1. It ſerves to cover the Bones. 2. It conveys Spirits into their Subſtance, which preſerve their Heat, render them ſenſible, and aſſiſt them in their growth and nouriſhment. 3. It contributes to limit the growth of the Bones. 4. It ſerves to keep them joyn'd and knit together, and with the Tendons of the Muſcles. 5. This Membrane being extreamly ſenſible, cauſes us to feel the leaſt Diſorder that happens in the ſtructure of the Bones, and directs us in the application of outward Remedies to the Place affected.

(c) p. 30. * *Cartilage.* The Bones, (c) at their firſt beginning, are no more than a clammy Gelly; which drying by little and little, becomes a Griſtle *, and afterwards a perfect Bone, by the evaporation of the liquid Matter, and the additions of the nutritive Juice. The Particles that compoſe them, are long in ſhape, and of a terreſtrial and Salt Nature, but the terreſtrial Particles make above two Thirds of the Maſs. Their Fibres are long, contiguous, and parallel one to the other, in ſuch a manner that they form little Lamels; which meeting at the Extremity of the Bones, lie one over another, and cloſe up the Concavity (d). There are two ſorts of Pores in the Bones, beſides thoſe which ſerve for a paſſage to the Sanguinary Veſſels: of which ſome are oblique, and pierce through the Lamels of the Bones, extending themſelves from the ſuperficies of the Bone to the Hollowneſs; the other are ſtreight and narrow, and appear all along the Lamels from one end of the Bone to the other.

(d) p. 43.

(e) The

(e) The Superficies of the Bone is very uneven, unless it be at the Joints, where there is a necessity it should be smoother; to facilitate the motion of the Parts. This unevenness proceeds from the superficial Cavities and Pores, which there meet together. These superficial Cavities are of two sorts: Some are long, and like a sort of Furrows; others are shorter, and of a different shape. The Use of both is to dilate the Surface of the Bone, and to keep the Membrane more firmly fastned to it. (e) p 49.

(f) As for the Pores, their Use is to serve as passages for Blood-Vessels; some belonging to those Vessels which convey that Blood which supplies the nutritious Juice; others, to them which serve to the Marrow. Those of the nutritious Veins are very numerous, but so small, that it is a difficult thing to discern them. Those of the Medullary Arteries are more remarkable, and enter the Bone obliquely; so that the way which they make, is often Ten or Twelve times longer than the Thickness of the Bone. (f) p 51.

(g) There are two sorts of Hollownesses in the Bone; and of those which are large, there is but one in every Bone; the rest are very numerous, and resemble little Cells, which render that part of the Bone spungy where they are to be found. The Author gives the Reasons of all this Structure of Nature. (g) p. 61.

You will also find there very curious Observations upon the Teeth. (h) Dr. *Havers* observes, That they are made up of two very different Parts: The one is of the Nature of Stones, having the solidity and glittering of the hardest Flints; but with this difference, that they will be dissolv'd by *Aqua Fortis*, which Flints will not. This Stony Matter is a sort of Rind, which covers all the Part without the Gums. That Part which is within the Gums is cover'd with a particular Membrane, which nevertheless proceeds not from that of the Jaw-bone, though this Membrane extends it self to the Fastning or Inclosure of the Teeth in the Gums, and be contiguous to their Membrane. (h) p. 78.

II. The Second Discourse (i) treats at first of *Growth* and *Nourishment* in general; which the Author afterwards particularly applies to the Bones. He reduces all that Matter to Three Questions. The First, How the Nutritive Juice is form'd, and fix'd to the Parts of young Creatures, after such a sort as to enlarge their Dimensions? Certain it is, that that same Juice proceeds from our Nourishment chang'd into Chyle; which passing through the Milky Veins, to mix it self with the Blood, meets with some Particles of the Nutritive Juice of the Kernels, convey'd by the Lymphatick Chanels, that serve for a Fer- (i) p 89.

ment to those of the Chyle. This Milky Liquor entring the Heart, and being mix'd with the Blood, is there subtiliz'd, and passes afterwards into the Arteries; on the sides of which it meets with Kernels, the Pores of which are so fram'd, as only to admit the Nutritive Juice.

Now while the rest of the Blood pursues its Course in the Artery, the Nutritive Particles are press'd out of the Kernels, and advance forward through every up-lifting of the Artery, and by the pressure of other little Bodies of the same nature, which supply their Places, till they are push'd forward into the Intervals of the Fibres, where they meet with the Spirits in Motion.

These Spirits have a double Motion; for they turn about their Centre like a Bowl thrown out of hand, while according to their local Motion, they describe a Line as streight as is possible. Now in regard the Nutritive Parts are liquid and viscous, and that the Spirits cannot impart their direct Motion to them, they force them to the sides of the Vessels, where they stick; more especially, if they meet with any hollowness, or any void space. Add to this, that while the Creature is yet very young, the Parts are very tender, and the Fibres more supple, and less extended: So that it is no wonder if little viscous Bodies being forced in between the Extremities of the Particles of those Fibres, these soft Parts give way, and so separate one from the other, for the insixation of new Matter.

(k) p. 126. The Second Question, (k) proposes, What is the Cause that stops the growth of any Creature? To which, the Answer is, That it is the hardness of the Filaments and Lamels, and the firm unition of the Particles of the Fleshy and Nervous Fibres, which, when a Creature is come to such an Age, resist the Efforts of the Spirits and Nutritive Particles; so that not being able to lodge themselves in the Pores or Intervals of the Fibres, which are already full, they are carried off by the direct motion of the Spirits, to other Kernels, which rarifie them to a greater degree, and employ them to other Uses.

(l) p. 133. The Third Question (l) is about Nourishment, the Nature of it, and how it is perform'd? Dr. *Havers* believes it to be no more than a continual Supply of the fluid and nutritious Particles that keep the Fibres, the Pores, the Hollownesses, and in a word, all the Pipes and Vessels of the Body full, and in a good condition. Sometimes it happens that there may be a loss of some part of the Fibres, and that the void space is fill'd up by the Nutritive Juice, which the circular Motion of the Spirits forces forward, toward the sides of the Arteries:

But

But this, the Author says, is not the manner of Nature's repairing the ordinary Decays and Wasts of our Bodies.

For Proof of which, he supposes, as another Learned Anatomist * does, that the whole Body of Man is porous, and full of Vessels, which several sorts of Humors keep dilated and well fill'd; so that Leanness, and the *Marasm* it self, do not proceed from that, the fix'd Parts of our Body, as the Flesh and Bones are depriv'd of their Substance; which can never happen but by the violence of Corrosives, which would cause an incredible pain: nevertheless they feel no pain who are troubled with those languishing Diseases: And therefore such an *Atrophy* must proceed from hence, that the Humors which fill the Vessels, and preserve them plump, evaporating the Vessels shrunk, and by that means impair the Dimension of the Parts.

* D. *Tyson.*

The Author afterwards, (*m*) makes the Application of his Principles, to explain the manner, and the limits of the growth of the Bones, and how they are nourished; which it is no difficult thing to do, if the Reader forget not what has been already observ'd; That both in the *Fœtus* and a new-born Child, the Bones are made up of a Matter which is very tender, and easily gives way; but as it grows, changes into Gristles; that the Particles which compose the Gristles, do not form continued Threads, but leave between them Cavities, or void Spaces; which in time are fill'd up with Nutritive Juice! That it slides along a good while before all the Spaces of those Particles are fill'd up, and that the Gristles are converted into perfect Bones; and then it is that Growth ceases, the Nutritious Particles no longer knowing where to lodge themselves. According to this *Hypothesis*, Dr. *Havers* explains the Reason why the Bones grow crooked in the *Rickets*, and why both that Distemper and the *Neapolitan Disease* many times produce Knots or Excrescencies upon the Bones.

(*m*) p. 143.

III. The Third Discourse treats of the *Marrow*. (*n*) All the World knows that the *Marrow* is an Oyly Substance, which fills the Cavity of the Bones; but you shall hardly any where else meet with so exact a Description of it, as the Author gives here. This Marrow is enclosed in small round Vesicles; of which two, or three, or more, are contain'd in Bags of different shape, and these Bags in a transparent and very slender Membrane, consisting of Fibres prolong'd from the Blood-Vessels, which afford it Nourishment through the Pores of the Bones. These Vesicles and little Bags are also furnished with Pores, through which the Marrow's Oyl passes from one to the other, and communicates it self to the Joints; So that these Vesicles are also a kind of

(*n*) p. 161

Kernels,

Kernels, and ſeparate the Marrow from the other Parts of the Blood.

(o) p. 171. (o) When theſe Veſicles are full, they contract themſelves, as all puffed up Bladders do, and then diſcharging their Oil the one into the other, it paſſes from Veſicle to Veſicle, and from Bag to Bag, till it enters into the thwarting Pores of the Bones; whence it ſheds it ſelf into the ſtreight Pores, and at the Articulations, and is employed into the Cavities between their Joints, which it keeps moiſt and ſlippery. In the great Cavities of the Bones, the Marrow appears whitiſh, ſpeckled with Red; but abſolutely Red in the leſſer Cells, which only proceeds from the different quantity of Veins and Arteries that nouriſh it: Some parts of this Marrow are apt to congeal, becauſe they are mix'd with Nitre.

(p) p. 178. Though the Marrow (p) contributes nothing to the Nouriſhment of the Bones, that are furniſhed with Blood-Veſſels appointed for that purpoſe; it is otherwiſe many ways uſeful: For, 1. It moiſtens the Subſtance of the Bones, and by its oyly Nature it preſerves them in good condition, and hinders them from ſhivering. 2. With the Mucilage it makes the Joints of the Bones ſlippery, and conſequently fit for Motion. 3. Mixt with the clammy Mucilage, it cools them, and prevents their contracting a more than ordinary Heat by their Motion. 4. It prevents them from wearing out, waſting and bruiſing by rubbing one againſt another. 5. It is after the ſame manner ſerviceable to the Ligaments which tie the Bones together, preſerving them from being dry and ſtiff, and keeping them ſupple and ſlippery.

IV. The Fourth Diſcourſe treats of the Mucilage, and the mucilaginous Kernels (q). Theſe Kernels are one of the principal Diſcoveries of the Author; who tells us, they were never diſcerned by any perſon before himſelf. They are of two ſorts; the one ſort, which is very ſmall and numerous, take up the whole Membrane of the Joint, unleſs in that part where you meet with the ſecond ſort of theſe Kernels, which are conglomerate, bigger, and conſequently more remarkable than the firſt. They are made up of ſeveral Kernels, or ſmall Membranes, extended one upon another, long and large at the bottom, and ending uſually in a point, though there are ſome that are flat, and of other different Figures. They are ſoft and ſupple, and not brittle; ſo that they yield to, and ſuffer the impreſſion of the Bones without receiving any harm. The Blood-Veſſels with which they communicate, are not ſtreight, but oblique; ſo that the Blood circulating round about them, the mucilaginous Particles have time to ſeparate, when they enter the Kernels.

(q) p. 187.

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The Mucilage, (r) which distills out of these Kernels, is a clear and clammy Liquor, almost like the White of an Egg. It is composed of Watry, Salt and Terrestrial Parts; but the Salt, and the Earthy Parts make no more than about the 32*d* part of the Mixture. It partakes of the nature of the *Serum*, that is not to be all turn'd into a *Coagulum* by the heat of the Fire, as the *Serum* is. It serves for the same use as the Marrow, and they assist one another to perform their Functions. The Mucilage renders the Marrow's Oyl more slippery, and that Oyl hinders the Mucilage from growing too thick. It is formed, as the Author says, in the Spleen, which is of a Viscous and Kernelly Substance, and which has two sorts of Pores; the one proper for the distilling of *Acids* through them, and the other is a Stiptick Juice, which serves as a Ferment for the Blood to produce the Mucilage there. Dr. *Havers* sets down several Experiments (s) which he has made upon this Liquor; of which, the most considerable, in relation to Physick, are, That violent *Acids*, as *Salt*, and Oyl of *Vitriol*, *Aqua fortis*, and Spirit of *Nitre*, and *Vinegar*, coagulate the Mucilage, chiefly when it is hot; so that it will become thin and fluid, and that you may separate from it a kind of *Whey*, or *Serum*. The Author tried, whether by the help of Powder of *Coral*, *Antimony Diaphoretick*, or *Crabs-Eyes*, he could make it resume its first Nature; but he could not bring it to pass: Yet with *Spirit of Sal Armon.* and *Salt of Tartar*, all the Coagulation would be dissolved.

(r) p. 201.

(s) p. 217.

The Parts where these Kernels are seated, are subject to *Catarrhs*, because these Kernels not only separate the Mucilage from the Blood, but many times also other Morbifick Humors, which Nature desires to be rid of. When those Humors affect the Muscles, they cause the *Rheumatism*, and when they fall upon the Joints, they breed the *Gout*.

Dr. *Havers* bestows a whole Article (t) upon both these Distempers, and observes, that the Humors which infect the Mucilage upon these occasions, are of three sorts; the one sharp and thin, the other salt, and the last, which are the most usual, acid and corroding. You will read with delight the Author's manner of explaining the three Sources of these Distempers; which gives a great Light to understand their Cure.

(t) p. 223, 249.

V. The Fifth Discourse is concerning the *Griskes*, (u) It has been already observ'd, that they are only imperfect Bones; which being subtle and flexible, are apt to comply with the several motions of the Muscles. The Author describes at large their Nature, and their outward

(u) p. 288.

and

and inward Structure, as also their different Uses; and particularly of those in the Breast, p. 284.

II. *FREDERICI RUYSCHII, Anatomes, Chyrurgiæ & Botanices Professoris, Observationum Anatomico-Chirurgicarum Centuria.* Accedit Catalogus Rariorum quæ in Museo *Ruyschiano* asservantur, adjectis ubiq; Iconibus æneis naturalem magnitudinem repræsentantibus. *Amstelod.* apud *H. Boom* 1691. pag. 274. Prostant apud *Abel Swall*, & *Tim. Childe*.

THere are few Books that look more curious to the sight than this. The Paper, the Print, the Figures, draw the Eyes of the Reader; and there is no body but will give a favourable Judgment of the Work, when he reads in the Preface, that the Author has been Twenty Years Professor of *Anatomy* at *Amsterdam*: That he has had all the Conveniencies in the World to make Experiments in the Hospitals of that great City; and that he has spent all his Life in making Collections of whatever he has observed most remarkable. Upon these Foundations it is, that he has rais'd the Hundred Observations which compose the first Part of this Work. The Second, is a Description of the Author's Study; where are to be seen several Rarities of Anatomy.

Mr. *Ruyschius* is not of the number of those that build in the Air a Systeme of Physick, which has no other Foundation than Chimerical Conjectures. He maintains, that Experience only is the Mistress of that Art; and he advises, that Men, instead of guessing at the Causes of Diseases, should chiefly busie themselves in collecting together the most surprizing *Phenomena's* that offer themselves in Practice. But withal, it would be necessary, that all who undertake this Employment, should have seen every thing with their own Eyes, and that they should be endued with a Conception and Judgment so sufficiently clear, as not to look upon as extraordinary Accidents, Things that happen every day.

(a) *Obs.* 11. p. 5. The cutting of an Artery (a), especially in the larger Vessels, is an Accident difficult to cure; and the Author would have obliged the Publick, had he explained a little more at large how he stopt that *Aneurisma* in the Arm, to the Cure of which he says he was an Assistant. When he prepared to make the Incision, to discover the wounded Artery

tery, that he might close it up again, he says, he made use of an Iron Ring, lin'd with a thick and soft Skin, which he intended to apply to the upper part of the Arm, above the *Aneurisma*, to stop the motion of the Blood that way; That that same Instrument not answering their expectation, they had recourse to another, which took effect; but the Author is so far from describing it, that he does not so much as name it. In a Journal of Eight Days, relating to that Malady, which Mr. *Ruyschius* gives us, we find the Wound grew continually worse and worse, till it broke out into two new *Aneurisma*'s; the one of which being as large as a great Pea, open'd it self, but bled not much; because the Chirurgeon stop't it presently; and a few days after, it was throughly healed, by opening the Vein, a slender Diet, and a due compression: As for the other, they had much ado to squeeze it down; it continued several days, but at length it vanish'd, and the Patient recovered. *Paucis diebus secta Vena, victûs diæta præscripta, & debita compressione facta, sanatum fuit. Alterum verò Aneurisma quantumvis comprimeretur per plures dies, curationi remoram fecit; tandem verò quoq; dissipatum, convaluit, æger.*

It would be a strange Thing (*b*) that a Woman should conceive, and yet that the Membrane call'd the *Hymen*, should not be broken. But the Relation which Mr. *Ruyschius* gives us, is not sufficient to make us believe it. He adds another Circumstance more incredible; asserting, That the *Vagina* or Sheath of the Womb was covered and stopped up with an extraordinary Membrane at the Time of the Woman's Lying in. He says, That these two Membranes were cut, and that the Infant came forth sound and vigorous, and that the Mother received no harm. However, in my Opinion, there is nothing in this Relation of his, but what might have been unfolded, without supposing any thing but what is very common. The Bed wherein the *Fœtus* is contained, and which is made up of several double Membranes, sinks down by little and little, through the weight of the Waters that fill it. Then the Infant separates from the Body of the Mother, and falls with his Head downward toward the Orifice of the Womb. Many times it happens that the *Fœtus* falls on the Side, and incumbers it self, Head and Neck together, in the Membranes of its Bed. Those, it seems, were the Membranes which *Ruyschius* caused to be cut, and which hindred the Birth of the Infant. At least there is nothing in all his Observation, which forces us to have recourse to two such wonderful Events.

(*b*) Obs. 22. p. 27.

XI. *Leonardi Plukenetii* PHYTOGRAPHIA, *sive Stirpium Illustriorum, & minus cognitarum* ICONES, *Tabulis æneis, 120 Fig. fere, 800. summâ diligentiâ elaboratæ. Fol.* Londini, 1691.

WHerein the Author has given a pregnant Instance at his own expence, of his earnest desire of improving *Botany*. The Subject of this Book has been the studied Collection of several Years, and unites in it self the scattered and most distant Parts of *Vegetable Nature*; which if we consider is to their *Number* or *Novelty*, it will appear such an Accumulation of *Natural Science*, as few Books of this Nature can boast of. Nor can we sufficiently admire the vast Variety of curiously engrav'd, and hitherto unheard of Plants communicated to the World in so fine and compendious a Volume. The Method he takes in explaining these Exoticks, is both conspicuous and succinct; his Names adapted from their essential Notes, and proper Characteristicks, such, as without help of *Icon*, might convey to the Mind a true *Idea* of the Things they denominate, as being entire Descriptions of them.

The Work divides it self into Two Parts; and by a fresh addition of Parts, may be lengthened out *ad infinitum*. For our Author pursues the Alphabetical Order in his Design; yet not so as to break in upon *Affinities* or *Cognations*; but had rather commute a Name, than not preserve a *Clan* or *Tribe*; as may be observed throughout the whole Work: As, for instance, what others call a *Petasites Africana Calthæ Palustris folio*, with better reason he terms a *Blite*, and ranks it among its Cognominals in the Letter *B*. By this way of exploding improper Appellations, and assigning new ones to some late discovered Plants, he comes to assert the stragling Vegetable into its proper Family; and such Alliances that lay before promiscuous, or disjoyned, and stood at distance with each other, into a closer kind of *Consortium*. Thus, the *Alcea Orientalis lappaceo fructu* of others, (which indeed is no *Alcea*,) is made by him, a *Lappula tetraspermos*, and subjoyned to the *Elatina Trags*, *Hist. Lugd.* which is a *Tetraspermos* too; (by many, most untruly stiled a *Cynoglosse*,) as of more congruity with it, and near akin thereto; and in this way of Distribution, he still preserves both *Alphabet* and *Affinity*.

How clear his Artful Figurations has made that cloudy *Stella Leguminosa* of the Great *John Bauhine*, when here, as through a Beam of Light, it manifests it self a true *Astragalus*, and discrepant from all others

others of the Kind. The *Jacea's*, however perplex'd in other Authors, are set to rights in this; and *Thapsia's*, no less confus'd, are here distinct in the *Iconisms* of our Author.

There are some of those many curious Figures, the needful Emendations of vitiate or mistaken *Icons* in elder Authors, which are by him made genuine from the Truth of Things, on purpose to clear the Doubts, and decide the Controversies of our most celebrious *Moderus*: This he esteems a Service done the Publick, as well deserves his Pains, and equal to that of introducing Plants *de novo*. A rare Example of this kind, is the *Jacea fruticans Pini folio* of the renowned *Caspar Bauhino*, which from the miserable Cut in *Pona*, in his Description of Mount *Baldus*, under the Title of *Stæbe capitata Rosmarini folio*; from whence all later Writers derive their Pictures of it, hath been so puzling to the most sagacious *Botanists* of this present Age, that it hath been wellnigh lost in their suspicion of its being the same with the *Stachas purpurea* of *Peliterius*, in the Illustrations of *Lobel*. That Figure of it in *Prosper Alpinus* his *Exoticks*, pag. 77. under the Name of *Chamapeuce*, is indeed more tolerable; but much inferiour to this Noble and Illustrious *Knapweed*, which owes its Restauration to the more accurate and lively graven Image of our Author.

Whose studious care in stating References to obscurer, and less intelligible Writers, as *Marcgrave*, *Laet*, and *Hernandez*, he takes to be a proper means to ease Nature of the Tympany some others would affect her with, by multiplying *Species* without sense or reason; in their proposing Plants for new, which under other Names are to be found in the dark Obscurities of former Writers.

But let us now descend to some Particulars of the many hundred rare *Exotick* Plants this Author represents to view in curious Sculpture; for to recount them all, were to transcribe the Book it self.

He there presents you with a stranger *Maple* from *Bengal*, that hath the Leaves of Bay; with an Herbaceous Plant from *China*, from which they rase their *Moxa*, so celebrated all over *India* for curing of the Gout. He gives you Three sorts of *Serpentaria*, the Roots whereof are Remedy against the Bitings of the *Rattle-Snake*; two from *Virginia*, and one from *Maryland*, all boasted Antidotes of *America*. There is another from those Parts, they call a *Serpentary*, figur'd in his first Appendix, with a sattish *Birthwort* or *Briony* sort of Leaf, and a long Series of stamineous Flowers dispos'd into a Spike; with a jointed creeping Root, much differing from the former, a Plant of its own kind, and truly Heteroclital. Moreover, he gives a true and

 genuine

genuine Figure of the *Ninzeng*, or *Ginzeng*, together with its Root, of great value in its Native Country, it being esteem'd a *Panacea* throughout the *Oriental Indies*.

He obliges the World with several rare *Adiantha* from *China* and elsewhere, with various *Amaranthi*, and *Amaranthoides* from both the *Indies*; an odd sort of *Antirrhinum* with very slender Leaves rumpled up like Mustachoes; and that *Peruvian* Shrub so ostentatiously shewn by some, for the Tree, from whence the *Jesuits Bark* is taken, so famed a Remedy for all sorts of *Fevers*: He proposes to the World a numerous Train of *Indian Grasses* unknown before to *Europe*; among the rest, a most illustrious sort, one of the Glories of *Carolina*: Several new and elegant *Evonymi* from *America*, and one from *Madrespatan*, with Leaves not much unlike that sort of *Cassia lignea*, that's cover'd with the Bark of *Winterane*. The *Indian Tea*, with its Fruit and Flower, by him stil'd *Evonymo adfinis nucifera Orientalis*; as also that other *Evonymo adfinis Occidentalis alatis Ruscifoliis nucifera*, which at its first arrival, came under the Name of *Jasminum Americanum*, and is the *Guaiacum folio Lentisci* of the *Fagel* Garden, in the second *Prodromus* of *Jacobus Breynius*. He also proposes to your view in this most excellent Work, two sorts of the true *Guaiacum*, or *Indian Pockwood*, with their Flower and Fruit. Several kinds of *Hemionitis* from *Antego*, *Virginia*, and the *East Indies*; and one especially of the Compositæ Order, akin to this Moon-Fern Family, with petalous and perfect Flowers growing to the Crenatures, upon the Rim, and on the back-part of the Leaves, a goodly Native of the flourishing Island of *Jamaica*.

The *Liquid Amber*, or *Storax* Tree of the *West Indies*, together with its Fruit; which shews it to be neither *Platanus* nor *Acer*, are here exhibited in *Icon*. The *Cock spurs*, together with the Plum-leav'd Medlar of *Virginia*, without Thorns, are here distinctly plac'd. That kind of *Bastard-Myrtle* from *Bermudos*, so like the *Elæagnus Cordi*, which our Author, with good reason, takes to be the same with *Laurus serrata odora* of the Cape, in the Learned Commentaries of *Bodæus à Stapel*; another most elegant bacciferous kind from *Carolina*, that bears its Berries on its Branches in clusters, like so many rugged Coriander-Comfits; and a Third Sort, both Juliferous, and Fruit-bearing, with an echinated Fruit, like the prickly *Involucrum* of a small Chesnut, and Leaves of the Tree like our *Aspenium*. An *Onobrychis*, with the Face of a *Mimosa*, from the Kingdom of *Bisnagar*. Another with a single Leaf, from one of the Mouths of the River *Ganges*; and a Third, bifoliate, from *Madrasspatan*, are the surprizing Wonders of Botanick Nature.

A numerous Tribe of strange *Phaseoli* come to pay homage to the curious *Phytognostick*: a small one from *Bisnagar*, with a short and knobbed solitary Pod; like that of *Orobus*; but covered with a brownish silken Down, whose Leaves are of a soft and silver hue; another from *Maderaspatan*, whose Leaves are somewhat like the former; but its Podds are smooth, and blackish, bloated like a Bladder, with several Flowers Spike-fashion. There is another larger sort, with many corner'd Leaves, and tuberous Root, that's good to eat; which those of *Nevis* call the *Turnep-Tree*. Another of this *Batata* kind of *Phaseole*, from the Southern Cape; a pretty kind of *Phaseole* with *Laburnum*-Leaves, and solitary Flowers, a crooked pod in Figure of a *Turkish* Cymiter; another, with such like Leaves, but a small Melilot, and a spiked Flower. A Tree-kind hereof, with Pods no bigger than the smallest Lentil, and almost hid within its *Calyx*. All these from the *English* Factory of *Fort St. George*. Here is a *Phaseole*, whose Twiggy Stalks are arm'd with Thorns *Indigenous* of *Japhnapatan*; Two unifoliate Kinds, one from the East, the other from the Western *Indies*, and very different each from other. Several curious sorts of *Lycia* and *Rhamni* do here salute the Reader; one Myrtle-leav'd from *Ganges*; and another with a Leaf like *Privet*, from the *Oriental Indies*, that has this Peculiar, of having its Leaf at bottom united to the upper part of the Pedicle, by an Articulation, that makes a pretty Figure of a Navel. The *Saamouna* of *Piso* is only here, and no where else in Flower.

A whole Set of Indian *Ricini*, the *Sumach* of *Virginia*, which our Author takes for an *Arbor Copallifera*, among the *Mexicans*; whose near resemblance to our *Lentiscus*, gave birth to the Mistake of those Writers, who will needs have our European *Mastich*-Tree a Native of *Virginia*. Four sorts of *Scabious* are all display'd in artificial Sculpture. One from *Bisnagar*; one from *Maderaspatan*; another from *Jamaica*; and a *Conyzoide* sort from *Curassau*. A *Scorzonera bulbosa* from *Virginia*. The *Stella Orientalis fulgens*, a *Securidaca* kind, from *Maderaspatan*; and a *Scorpioides* with a single Leaf, from *Bisnagar*, are here laid open to your view.

You have the *Absus* of *Alpinus de Pl. Ægypt.* here more Authentick; and the *Mundubi* of the *Brasilians* in *Piso*, so near akin unto it, going hand in hand, with all its Parts, most accurately, express'd. The *Sinapistrum*-Family is here enlarged, by the addition of two Bifoliate kinds, from the Coast of *Cormandel*. The *Basella Malabarensium* in our *Phytographia*, in little, is more at large, than in the most pompous Picture of it, in the *Hortus Malabaricus*, Part 7. Where neither Berry, nor its

Kernels,

Kernel, with its running in a Spiral Line, are in the least taken notice of.

A *Tribulus terrestris*, with a large Poppy-Flower, from the *American Strand*, next offers to divert you; and that other *Ebenus*, the same with *Cytisus Croticus* ἀρχοτεβέρυλον, of *Honerius Belli*, in Leaf so like the *Pentaphylloides fruticosum* of our famous Mr. *Ray*, is no small Ornament; seeing its diversity from the Trifoliate Kind, is here made obvious. You have here the lively Images of no less than two of the *Tulipifera's*; one from *Carolina*, the other from *Virginia*, with Flower and Fruit, both differing from the common Kind. A sort of *Angelica* from the *Charibbees*, with Seed that tastes and smells of Cummin, and may perhaps be a sort of *Podagraria*. Very many fine *Apocynums* from the *West-Indies*. A trifoliate *Arum* from *Virginia*, *Asters* in abundance from all the Quarters of the World; and an *Ophioglossum* that smells of Musk, with a *Limonium*-Leaf, but not so stiff, and sinuate a-top, from the same most happy Continent of *Virginia*. A *Leonurus* with a white Flower from *America*; and another small purple one, with a single Whortle, or Bout of Flowers crowning its Tops, from *Maderaspatan*.

The *Goat-Balsome*-Tree, from *Antego*; and that other *Balsamiferum* One with a Mulberry-Leaf, call'd the *Bastard-Cedar*, by our Planters in *Jamaica*, do court your Eye to Recreation; a pair of the new found *Boxekind*; one *African*, and the other *American*; a genuine Branch of the *Canella alba Clus*, or *Cassia Lignea*, from whence the celebrated *Cortex Winteranus*, together with its Fruit, from the Island of *Jamaica*, are well express'd, and happily present themselves in *Icon*. The *Ceratia diphyllos*, or *Locust*-Tree, from *Antego* and *Barbadoes*, weeping forth its Soul into a pellucid Resinous Gum, in Odour of *Olibanum*, or our finest *Frankincense*, known by the Name of *Anime*; the same with *Piso's Jetaiba*, with its Branch, its Lobe, and Fruit, is most exactly figur'd from the Life; the *Ungula Gati*, of the *Portugals*, never before in *Icon*; and *Avaremo Temo* of the *Brasilians*, and sometimes Native of *Bengal*, from whence our Author had it; both in Affinity with the former, and this, so vilely cut in *Piso* and *Marcgravius*, are here express'd in lively Sculpture. The *Chrysanthemums* are exceeding new and numerous from several distant Parts of our Terrestrial Globe. The *Cupressus Virginiana Acacia foliis*, with its Nuts and Fruit; The *Majorum leav'd Clinopodium*, which our English Planters in *America*, from its most excellent Virtues, distinguish by the Name of *Dittany*; and several sorts of *Anils* or *Indigoes* from both the *Indies*, generically

nerically differing among themselves, are here to be found in lively adumbration. Ten of the *Eupatorian* Band, Eight *Conyzoide*, and Two of the *Valerianoid* Order, are here curiously exhibited.

The true *Flavus* of *Jamaica*, a Sulphureous and Thorny Shrub; the various Hinds of new discovered *Pilices*, as well Native of *England*, as Exotick; Two *Fumiteries*, the one of *Africk*, the other a *Virginian*. The *Fetum Græcum Phaseolides*, from the same Place. The great Variety of *Mosti*, *Furfures* of several Sorts from the *Charibbee* Islands; and the most elegant *Phyllyris*, from *Virginia*, a true *Herba de Ruiz*; which by the bended Top-parts of its Leaves, roots in the Ground, and so propagates its *Species*, are all surprizing Objects among the Phytographick Tables of our Laborious Author.

The *Phœnix Scorpiurus*, or *Halicarpium Palmites* from the *Oriental Indies*. The *Rhei similis Tragodes*, smelling so like *Androsæmon fœtidum*, by those of *Jamaica* call'd *Singrego*, and by the *Barbados*-Planters, from its stinking smell, (as 'tis supposed,) the *Sarvin Tree*, is a most elegant Shrub, and really deserves the great Exactness that was bestowed upon its *Ovi*. The *Smilax aspera* divides into many real and specifick Differences, which with the Bastard *China*, and True Bona *Sarsaparilla*, are here exhibited with exact Resemblance to the Life: A *Ror Solis*, from the Kingdom of *Portugal*, with Leaves about a Foot long, a *Virgo Aurea* with Leaves, Smell, and Taste of *Tarraxaco*; and an *Epidendron*, or *Viscum arboreum* from the *West-Indies*, with a large white Flower, of admirable Form and Structure, are the Vegetable Wonders that close up this part of the Phytoptical Account: The Total whereof, must needs bespeak the Author a Person of prodigious Pains, and demonstrate to the World what vast Improvements of this Kind might yet further be expected from an Industry so indefatigable as his.

XII. Praxeos Mayernianæ *in Morbis internis, præcipue gravioribus, & Chronicis Syntagma, & ex Adversariis, Conciliis, ac Epistolis ejus summa Cura, ac Diligentia concinnatum.* 8°. *Lond.* For *Sam. Smith.* 1690. pag. 472.

THE Reputation of the Deceased Sir *Theodore Mayerne*, is so great, and his Cures have prov'd so fortunate, That Dr. *De Vaux*, his God-Son, could not make a greater Present to the Publick, than by imparting

imparting to it the Remedies which he himself made use of with such success. It were to be wish'd, that the Deceased Sir *Theodore* had himself pursued his own Work, and put in Order it would have doubtless been much more useful for our Instruction: But in short, in all the Remains of Great and Learned Men, are left us as precious Reliques, there was Reason sufficient for not suffering these Observations, which were found among the Collections of that famous Physician, to be lost.

You must not expect to meet with many Chymical Remedies, because the Use of such Medicines was but newly begun to be introduc'd in his Time. But there are other Receipts which will appear to be Novelties to the Physicians beyond Seas, as, several Preparations of *Tobacco*, and other Herbs to be smoak'd in Pipes, which he prescribed in sundry Distempers. There are some Persons who will hardly believe, that the Smoak of *Tobacco* will reach the Brain, and the Reason which they bring for so saying, is this; because *Tobacco*, is an Herb so sharp and vehement, that if the Smoak of it attended and reach'd the Substance of the Brain, it would beget Convulsions in those that took it. But this is no convincing Argument; For besides the Trouble which they who first begin to smoak *Tobacco*, have to accustome themselves to take it, and the Noysomness of it to those that love it not, the great Effects which Smoak products, will doubtless prevail with all Persons not prejudic'd against it, to believe that Dr. *Mayern*'s Practice was not without very good Grounds.

XIII. Edmundi Richeri *Doctoris Parisiensis, De Potestate Ecclesiæ in Rebus Temporalibus, Libri* IV. *Nunquam antehac editi.* 4° Coloniæ; & Londini, *for* Abel Swall, 1691. pag. 526.

THere are few People but have heard of *Richer*, Doctor of *Sorbonne*, who has made himself so famous, for maintaining in Times of Danger and Trouble, the Sovereign Authority of Kings against the Usurpations of the Popes of *Rome*. These Pontiffs always upon the Watch to take the Advantage of all Opportunities, to enlarge their Power, laid hold of the Occasion which the Minority of *Lewis* XIII. put into their hands, and the Intrigues of Cardinal *Barberin*, who was all in all at that Time in *France*, to spread abroad that monstrous Opinion of their having Power to excommunicate and depose Kings. The

Clergy

Clergy was devoted to the Interest of the *Roman* See. The Nobility was drawn to their Party by Promises and Threats; so that the Third Estate only stood firm; because it was composed of learned *Civilians*, and *Doctors* well skill'd in the *Canon-Law*. But the Pope's *Nuncio* so well knew how to scare the Queen Regent, the *Chancellor* being besides a Pensioner to the Clergy, that he silenced the Third Estate, and prevented the Publishing of the Declaration which was made, and included these Eight Articles. 1. (a) That it should be declared by the Three Estates, that the King held his Authority only from God; and that he has no Dependence upon any Authority whatever, either Spiritual or Temporal upon Earth. 2*ly*. That all the Subjects in the Kingdom of *France* shall be obliged without Distinction or Equivocation, to declare, That this Doctrine is confirm'd by Scripture. 3*ly*. That the Commissioners of the Three Estates shall swear to it, and subscribe it; as likewise, all that hold any Office or Benefice. 4*ly*. That all the Instructers of Youth, Doctors and Preachers shall promise upon Oath to teach this Doctrine, and refute any Opinion to the contrary, as detestable. 5*ly*. That all Books which maintain, that it is lawful to excommunicate and depose Kings, shall be suppressed as seditious. 6*ly*. That all Foreigners that shall Publish the like Opinions, shall be look'd upon as Enemies to the Crown. 7. That all the King's Subjects who declare themselves to be of their Opinions, shall be proceeded against as guilty of High Treason. 8. That if any Religious Foreigner shall maintain any Proposition contrary to the Law of the States of the Kingdom, those of the same Order in *France*, shall be obliged to condemn it solemnly, and without Equivocation; as also to refute the Author, if it be thought necessary.

(a) p. 3.

C.I. You will find more at large the History of all these Disputes in the First Chapter of the First Book of this Work. In the Second Chapter the Author shews, That the Practice of the Catholick Church is conformable to the Declaration of the Third Estate. In the Third, he proves, That it is no less conformable to the Practice & Doctrine of the *Gallican* Church, which has all along defended the Authority of Kings against the Usurpations of the Popes, with an extraordinary Zeal; for which the Author brings many Examples. (b) 1. *Hincmar* the Archbishop of *Rheims*'s Letter to Pope *Adrian* the Second. 2. The Refusal of the French Clergy to obey *Gregory* VII. who would forbid the celebrating of Divine Offices in *France*. 3. The Answer which the Ministers of *Philip Aug*. gave to the Legat of *Innocent* III. who would have excom-

(b) p. 30.

 municated

nunicated *Lewis* VIII. *Philip*'s Eldest Son, because he had taken Arms to maintain the Right, which the Election of the Barons of *England*, (revolted from K. *John*, for submitting himself a Vassal to the Pope,) gave him to the Crown of that Kingdom. 4. The Constancy of St. *Lewis*, who would never yield to his Clergy, That their Excommunications were of any force, till they were examin'd and confirm'd by the Secular Magistrate. 5. The Acts of the Three Estates against *Boniface* VIII. which constrained his Successor *Clement* V. to revoke his extravagant *Unam Sanctam*. To this, the Author adds the Decrees of Parliament against the Books of *John Tanquarelli*, *Bernardin Castori*, Cardinal *Bellarmin*, of the *Jesuits*, *Decanus*, *Suarez* and others who advanc'd the Power of the Popes above that of Kings.

II. In the Second Book, the Author marks out the Method which he
(a) p. 66. intends to observe; and sets down Three General Heads, (a) by which we are to examin whether a Doctrine be Orthodox or not. 1. He would have it so clearly contain'd in Scripture, that it may be clearly drawn from thence without any tedious Ratiocinations. 2. If the Sense of the Passage be contested, to have recourse to the Tradition of the Church, that is to say, to the unanimous Opinion of the Ancient Fathers. 3. To assure your selves that this Tradition is true, and that it proves something, it is requisite that it should be universal; that is to say, receiv'd & believ'd in all Times, and in all Places.

Afterwards the Author examines a little Scholastically, nevertheless with good Judgment, the Essential and Formal Causes of Politick
(b) p. 73. Power. There he makes an *Analysis* (b) of that famous Passage of *Rom.* 13. 1, 2. and shews that the most Learned of the Fathers, *Tertullian*, *Origen*, St. *Basil*, St. *Chrysostom*, &c. and the most Famous Modern Doctors, *Tho. Aquinas*, *Tolletus*, *Estius*, *Cornelius à Lapide*, &c. believed that that same Passage prov'd the Independency of Princes
(c) p. 109. from all other humane Authority. He proves the same Thing, (c) by the Commentaries of the Ancients upon the Words of *David*, Psal. 50. *Against Thee only have I sinned.* He examines the Difference between the Mosaick Priesthood and the Gospel, and shews, that though Princes were to submit to the Priests in Spiritual Things, it did not follow, that they had any Superiour in Temporals.

After he has confirm'd his Opinion by the Canons of several Councils, and given Examples of the Fidelity of the *French* to their Princes,
(d) p. 123. (d) before they were corrupted by the *Jesuits*, he examines the Question, Whether it be lawful for the People to depose Princes? and refutes

futes those that hold the Affirmative. The Reasons which he alledges, (a) amount to this, That the Publick Good, Peace, and Repose of Society, are of Divine Right; whence it follows, 1. That it is unlawful to prejudice or disturb them. 2. That Religion cannot be a just Pretence to take Arms, since War can only pretend to regulate the Temporalty. 3. That in Moral Things, that which cannot be obtain'd but with extream difficulty, and a very great and inevitable danger, is look'd upon as an Impossibility; and therefore it is better to bear with a Tyrant, than to expose Society to be turn'd Topsie Turvy, by endeavouring to take him out of the World. 4. That the Maxim, That no Faith is to be observ'd with him that has violated his own, takes no place in Publick Contracts, where the Interest of the whole Society is concern'd. 5. That it only appertains to Sovereigns to make War; because they have no other way to preserve their Rights, and prevent the Subversion of their Dominions. (a) p. 133.

After this, the Author answers the Objection drawn from the Example of the *Maccabees*, and examines the *Hypothesis* of *M. Antonius de Dominis*, who maintains, That Kings are immediately established by God; whereas our Author pretends, that it is the Society that has Divine Authority, and communicates it to those into whose Hands the Society commits the Sovereign Power.

III. In the Two following Books, the Author treats of the Nature of *Ecclesiastical Power*; and shews, (b) That it has no other Aim, but to remove the Clergy from the World, and oblige them only to mind the Salvation of Souls. 2. That the *Ecclesiasticks* did not succeed Jesus Christ in the quality of Governor of the Universe; but only as Ministers, and Preachers of the Gospel. 3. That *Excommunication* is a cutting off from the Communion of the Church; and that it does not deprive those that are smitten with it, of their Natural and Civil Rights; and that it is of no force, unless it be pronounced with the Consent of the whole Church. 4. That when the Publick Tranquillity is concern'd, the Magistrate has a Right to take Cognizance of Ecclesiastical Censures. (b) p. 162.

In the Fifth Chapter, the Author examines the Errors of *Marsilius* of *Padua*, and *John Duns*, which Pope *John* XXII. condemn'd in the Year 1320, (*p.* 323.) The Bull reduces these pretended Errors to Five Heads. 1. That when Jesus Christ paid Tribute to *Cæsar*, he did not pay him out of a bare Submission; but through the Necessity of the Obligation he was in, as he was a Man, to obey Superiour Powers.

2. That St. *Peter* had no more Authority, nor was any more the Head of the Church than the reſt of the Apoſtles. That Jeſus Chriſt did not eſtabliſh any viſible Head, or leave any ſuch Vicar as the Pope. 3. That the Emperor has a Right to eſtabliſh, correct and punish, nay, to depoſe the Pope. 4. That all Miniſters of the Goſpel are equal by the Inſtitution of Jeſus Chriſt; and that the Difference which is between them, is only founded upon the Conceſſions of Princes, and may be revok'd. 5. That neither the Pope, nor the whole Body of the Church have any Right to punish Criminals, farther than Sovereigns give them Authority.

In the Eighth Chapter, Monſieur *Richer* treats of the Immunities of the Clergy, and refutes the Arguments of *Suarez* and *Bellarmin*, who affirm, That the Pope has a Right to exempt Eccleſiaſtical Perſons from the Civil Juriſdiction without the Conſent of the Emperor, or any other Sovereign Princes.

IV. In the Firſt Chapter of the Fourth Book, the Author ſets down a Hiſtory of *Inveſtitures*, or the Collation of *Benefices*. He ſhews how the Election of *Paſtors* paſs'd from the People to Kings, and the great ſtruglings of the Biſhops of *Rome* to make themſelves Maſters of it.

In the Second Chapter, he anſwers the Arguments of *Bellarmine* and *Baronius*, againſt *Secular Inveſtitures*.

The Third and laſt Chapter contains the Hiſtory of *Gregory* VII. the firſt who uſurp'd to himſelf the Power of depoſing Kings, and firſt preſum'd to put this pretended Power in execution. The Author gives himſelf the trouble to anſwer the Arguments which that unworthy Pontiff alledges, for advancing himſelf above God's Vicegerents on Earth; according to the Prediction of St. *Paul*, 2 *Theſ.* 2. We ſhall mention only one; becauſe it ſhews the *Genius* of that Pope, and the Eſteem which Popes, like him, have of Crowned Heads. To prove that the Church is above Kings, obſerve how he argues. Royal Dignity was invented by Seculars who knew not God, but by the inſtigation of their Prince the Devil, *Principe Diabolo agitante*, (*a*) whereas the Eccleſiaſtick Power was inſtituted by the Providence of God, and and aims at his Glory. Therefore as much as God is above the Devil, *&c.*

(*a*) p. 482.

XIV. Analyſis Æquationum Univerſalis, &c. *An Univerſal Analyſis of Equations*; Or, *A Short and General Method of reſolving* Algebraical Equations; *deduc'd and demonſtrated out of the New Doctrine of* Infinite Series: *By* JOSEPH RAPHSON, *Fellow of the* Royal Society, 4°. London, *Printed for* Abel Swall, 1690. pag. 50.

WE are in a manner indebted to Chance for the compoſing of this little Treatiſe, ſince Mr. *Raphſon*, the ingenious Author thereof, accidentally invented this Method; on the Occaſion of a Problem that had been propounded to him by one of his Friends. For he declares, that he never ſaw any thing of the like Nature: And indeed, the Novelty of the Subject might be alone ſufficient to recommend it to the World, and to induce the Author to appropriate to himſelf the ſole Reputation of ſo conſiderable an Invention, were he not prevented by his innate Modeſty, and the little regard that he hath for popular Applauſe. However, we ſhall leave it to thoſe that are skilful in thoſe Matters, to determine, whether any thing hath been hitherto Publiſh'd, tending to the ſame effect; and in caſe there hath, nevertheleſs it cannot be imagin'd but that they will readily allow the juſt Commendation that is due to this worthy Member of the *Royal Society*; for it is not to be admir'd, that Learned Men have often like Notions and Sentiments with reſpect to the ſame Subject.

Moreover, Mr. *Raphſon* explains his (a) Method after the very ſame manner as he invented it, and to ſhew the large Extent and Certainty thereof, he propounds a general (b) Theorem, which he afterwards reſolves more particularly in Two Propoſitions: Then he proceeds to illuſtrate his Method by Examples, (c) in 32 Problems; wherein is exhibited the Reſolution of Equations, of all manner of Dimenſions, taken from the Reſolution of a Simple Equation: Whereunto he adds Examples of Quadratick Equations. All his Operations are deſcribed at large; and to render the Practice more plain and obvious, the Author hath taken the Pains to compoſe certain Tables, which are inſerted at the End; inſomuch that if he continue to proſecute theſe Studies, as he hath begun, it is not to be doubted but that he will become one of the moſt skilful *Mathematicians* that are now living; ſince at the Age of 22 Years, he hath already attained to ſo great a Knowledge in thoſe abſtruſe and difficult Sciences: Wherefore what improvement may we not expect from the extraordinary Judgment of his riper Years?

(a) 1.
(b) 3.
(c) 5.

XV.

XV. Curſus Mathematicus: *Mathematical Sciences; in Nine Books: Comprehending* Arithmetick *Vulgar, Decimal, Inſtrumental, Algebraical*; Geometry, *Plain and Solid*; Coſmography, *Celeſtial and Terreſtrial*; Aſtronomy, *Theorical and Practical*; Navigation, *Plain and Spherical*; Trigonometry, *Rectilinear and Circular: With the Deſcription, Conſtruction and Uſe of Geometrical and Nautical Inſtruments, and the* Doctrine of Triangles, *applyed to Practiſe in Menſurations of all kinds*; *as* in Longimetry, *or taking of Heights, Diſtances*, &c. Planometry, *or Surveying of Lands, Woods, Roads*, &c. Military Architecture, or Fortification; *and in* Navigation, Dyalling, *&c. All which are diſpos'd in ſuch a Method as they ought to be read and practis'd by ſuch as would attain to a competent Perfectency in them by their own Induſtry. By* William Leybourn, Philomathes, *in Fol.* London, *for* Benjamin *Took*, &c. 1690. p. 984.

IT is not at all to be wondred, that the Body of this Work does not perfectly anſwer to the Title: For that the *Mathematicks* are of ſo vaſt an Extent, that it is impoſſible to include them all in one ſingle Volume; therefore how careful ſoever Mr. *Leybourn* has been to be conciſe, he could not treat in this Volume of *Mechanicks, Civil Architecture, Conick Sections, Muſick, Opticks, Dioptricks*, and the Parts that belong to them, and which he ſeems to reſerve for a Second Part.

Now in regard the Title of this Book ſufficiently ſhews what it contains, and that we cannot diſcourſe of all the Matters therein contain'd, we ſhall only give you here the Extract of one ſingle Treatiſe, to ſhew the Author's Method. And we have made choice of that of *Navigation*, becauſe we thought it would be moſt delightful to a Nation ſo much concern'd to be perfect in the Knowledge of it.

(a) p. 603. 'Tis in the Seventh Book, that Mr. *Leybourn* undertakes to unfold the Art of *Navigation*. In the Preface, (a) he aſcribes the Invention of it to God only, and not to the *Egyptians* or *Phœnicians*, as ſome Authors do; for that it was God who firſt diſcoverd to *Noah* the Knowledge of Ships and Navigation, in the Time of the Deluge; and for that it was according to the Model of the Ark, which reſted upon the Mountains of *Ararat*, that the Neighbouring Nations built their Ships.

The Body of the Work is divided into Four Parts. The Firſt contains five Chapters, which are ſubdivided into Sections, when the Matter requires it.

In

In the First Chapter, (*b*) the Author speaks of Navigation in general; the Rules of which are only to furnish a Pilot with the safest ways to steer a Vessel whither he designs it. To which purpose, he must have a regard to four Things; the *Longitude*, the *Latitude*, the *Course*, and the *Distance*. They who are but never so little vers'd in the Sphere, know what the Longitude is: But the most Judicious are still ignorant of the Secret, how to find it exactly upon the Sea. There is not the same Ignorance about the Latitude; for there are several Ways to know it; either by the Meridional Heights of the Sun, or by some known Star, by the rising and setting Amplitudes, or by the Pole-Star. If Mariners could find the Longitude as well, they would have all that they seek for: But in regard we have but an imperfect Knowledge of the Longitude, we are oblig'd to have recourse to the Ship's Way, and the Distance of the Vessel; but more especially to the Latitudes, to determine the most exactly that may be, the Place where it is. The Ship's Course is the Way which it steers upon the Sea; which is easily known by the Compass or Needle, great Care being taken to observe its Variation. As for the Distance, which is the Length of the Way which the Vessel makes, it is not so easie to conclude it: But this is the way to take it; They let down into the Sea a Plummet of Lead fix'd to a Line, and at the same time they turn an Hour-Glass; then they observe what quantity of Line the Log-Line draws out of the Vessel, thereby to know how much way the Vessel makes in such a prefix'd time, with the same Wind, and the same Number of Sails. But there are several Inconveniences in this way of Practice; so that there is no building upon it: For is is not certain that the Log-Line stays in the same place where it was thrown: 1. By reason of the Tossing of the Waves, especially in a rough Sea. 2. The Wind does not always blow alike, and it is a hard thing to measure the Brishness of a Gale. 3. The Tossing and Shogging of the Ship will not let the Hour-Glasses which they make use of to measure the Time, run exactly true. 4. The strong Currents which are met with in certain places, may occasion Mistake in the knowledge of Distances, so that you must endeavour to discover them by their Strength, their Rapidness, and their Course. But you may in some measure attain your Ends, if instead of the Log-line, you make use of a piece of Wood, or a small Bucket, with a piece of Lead fix'd to it, to make it sink into the Sea about 60 or 80 Fathom: For then by observing the quantity of Line, the Sand, and the Compass, you may in a great measure avoid the Mistakes which the Currents may occasion in the Distances.

(*b*) p. 104.

Now

(b) Now ſuppoſe that you know the Diſtances in Feet, or in Miles, and the Rumb, or Courſe of the Veſſel, it is eaſie to obſerve the Point, and under what Degree you are, provided you know the Latitude of the Place from whence you ſet Sail, and where you are, and how many Miles and Feet there are in a Degree. The Author tells you, according to Mr. *Richard Norwood*, that there are in a Degree 367100 Feet: But for the eaſineſs of Calculation, and becauſe it is better to ſuppoſe that there are leſs than more, he allows but 360000 Feet to a Degree.

(c) p. 600, 617. C. 2. After this, (c) he diſcourſes of the Inſtruments made uſe of in Navigation, as well for making Obſervations, as for the Eaſineſs of Operations. He gives you the Deſcription, and ſets down the Uſe of them. The Inſtruments are, The *Plain Compaſs*, the *Azimuth Compaſs*, the *Univerſal Ring-Dial*, the *Croſs-Staff*, or *Fore-Staff*, the *Quadrant*, or *Back-Staff*, and the *Nocturnal*.

(d) p. 618. (e) p. 621. C. 3. He ſhews (d) the manner of finding out the Latitudes; and in the following Chapter, (e) he treats of the vulgar Notes of the *Julian* Year, of the Motion of the Sun and Moon, and gives ſome ſhort Rules to find them at any time; explaining afterwards their great Uſe in Navigation.

(f) p. 633 C. 5. In regard the knowledge of the Tides is very uſeful to a Pilot, the Author, in the laſt Chapter, gives you Tables, and ſets down Rules how to know them.

(g) p. 634. *Part* 2. In the Second Part (g) he diſcourſes of *Plain Sayling*, and puts in practice the Doctrine of *Rectilineal Triangles*, for the Solution of ſundry Nautical Problems and Queſtions in *Plain Sayling*; all which are performed with Scale and Compaſſes, by Trigonometrical Calculation, (h) either by Tables, or Proportional Scales, or wrought upon the Chart it ſelf.

(h) p. 646

(i) p. 656. *Part* 3. After this, (i) Mr. *Leybourn* proceeds to the Third Part; where he explains Mr. *Wright*'s Method, vulgarly call'd *Mercator's Sayling*; and he applies to practice the Doctrine of *Rectilineal Triangles*, with the Supply of *Meridional Parts*, in the Solution of Nautical Problems in Sayling by the true Sea-Chart; and all this is performed by *Proteaction*, by *Calculation*, and upon the *Chart* it ſelf. There is alſo a Parallel between the Plain and the true *Sea-Chart*.

Part 4.

P. 4. (k) As the Method call'd *Mercator's* Sayling ſurpaſſes the Plain Sayling; ſo that which is ſet forth in this Fourth Part, and is call'd *Circular Sayling*, ſurpaſſes the other two Methods. He therefore reſolves by Trigonometry, and the Projections of the Sphear, the Problems of Sayling by the Arch of a Great Circle. After which, you ſhall meet with ſome Tables, the Uſe of which is very frequent in Navigation. The Tables bear the Title of *Calendarium Nauticum*, and *Aſtrale Calendarium*. There are alſo ſome other Tables in this Treatiſe, and quite through the whole Body of the Work, where they are neceſſary to be inſerted. Neither has he forgot to add the famous Tables of *Logarithms*, of *Sinus* and *Tangents*, &c. He has alſo taken care to cauſe ſuch Figures as the Diſcourſe requires, to be neatly engraven upon Copper Plates, and placed at the End of the Book for the Conveniency of the Readers. (k) p. 667, 672.

A Letter of the Honourable Mr. Boyle *to the Author of this Hiſtory of Learning.*

Sir,

I Here ſend you an Experiment which made a great Noiſe in the Court of King *Charles* the Second, and which will reſolve all the Difficulties in the Queſtions which you propos'd to me, concerning the Coldneſs of Water. It was made by a Captain of a Ship, a Man of very good Senſe, and in the Preſence of a great many Perſons; inſomuch that there can be no manner of Doubt concerning it.

XVII. *An Account of some Observations made in the great Congregation of Waters, by lowering Bottles down into the Sea six hundred Foot deep from the Surface, January 2d. 167⅞.*

THis Day, in the Lat. of 36 *d.* and 40 *m.* about 35 Leagues distant from *Cape St. Vincent*, it bearing from us E. N. E. having received some Command from the right Honourable the Earl of *Danby*, and Mr. *Boyle*, concerning making Experiments in this Nature, we lay by with our Frigot, the St. *David*, whilst Sir *Richard Munden*, with some other Gentlemen, was pleas'd to go along with me in the Pinnace, upon the Trial of these Experiments.

And having made fast to a deep side-Lead and Line, one Vial-Glass fill'd with the Oil of Aniseeds, according to Mr. *Boyle*'s Direction, to experiment the Coldness of the Deeps below; as also two ordinary Bottles only fill'd with Air, the one being firmly clos'd with a substantial Cork, and the other with Wood, being all securely made fast, We lowered them down into Eight Fathom, and there remained fifteen Minutes; then haled them aloft to the Surface of the Waters. The Oil of Aniseed was congealed and curdled; which demonstrates the Coldness of those Regions below; the Cork-Stopple was suck'd into the Bottle; but that closed with Wood, remained as at the first; only through its Pores was forceably drawn in, about half the Stowage of the Bottle, with Salt Water; which boiling out from the little Crannies of the Wood, after haling the Stopple out, the Salt-Water smoak'd, as though it had been some strong Liquor, or Spirit.

Upon the Second Experiment, I seized fast three Bottles to the deep-side Line a little above the Lead; two of them were firmly closed with Stopples made of a light sort of *Lignum Vitæ*, which my Lord Treasurer proposed; the other, with a firm Cork; then lowered them into one hundred Fathom depth: And having remained there about five Minutes, I perceived upon the Surface of the Water the two *Lignum Vitæ* Stopples; wondering at the Cause, I immediately haled up the Lead, and the Bottles were staved in many pieces, either by the weight of the Water, or condensing of the Air, that remained within them. The other Bottle, only clos'd with a Cork-Stopple, was suck'd in, and so fill'd full of Water, (probably near the depth of one hundred Fathom;) and being curious to taste thereof, it was not only my Opinion, but all the rest of the Gentlemen in the Pinnace wit

with me, That this Water was much fresher than that we tasted upon the Surface. I shall proceed the first convenient opportunity, as near as possible I can, by Experience and Demonstration, to resolve the great Enquiries concerning the Current of the *Streights Mouth* of *Gibraltar*.

XVIII. Inscriptionum Antiquarum Sylloge, *in duas Partes distributa; in Usum Juventutis Rerum Antiquarum studiosæ edita; & Notis illustrata; à* Guliel. Fleetwood, *Col. Regal. apud* Cantab. *Socio.* Octav. *Londini*, apud *Tim Child*, 1691. p. 572. A Collection of Ancient Inscriptions; Divided into Two Parts.

Inscriptions being a great help to History, and Mr. *Fleetwood* having often observed, that the reason why the Study of them was not so frequent, was, because it required the turning over of a great number of Volumes, where they were dispers'd up and down; which it would cost a great deal of Time and Money to do; he thought fit to do the Publick an acceptable piece of Service, by collecting the most remarkable, and such as are most useful to clear the Obscurity of ancient History.

In the First Part, the Author has very nearly observ'd *Gruterus* his Method: And so it is divided into Five Parts. Of which, the First, (*a*) includes the Inscriptions relating to Pagan Divinities. The Second, (*b*) Those which concern publick Monuments. The Third, (*c*) Those which were made for the Emperors. The Fourth, (*d*) Those which are to be read upon the Tombs or Statues of them that officiated at the Altars of the Magistrates, and other Publick Persons. The Fifth, (*e*) contains the Epitaphs which Fathers, Mothers, and Children, Husbands and Wives, Servants and Masters, Kindred and Friends made upon one another.

(*a*) p. 1.
(*b*) p. 59.
(*c*) p. 92.
(*d*) p. 139.
(*e*) p. 171.

The Second includes all the Christian Epitaphs, Inscriptions, and other Monuments that are extant, or at least, that are printed till the Ninth or Tenth Age. The Author has profitably made use of the

Works of *Arcudius*, *Aringhus*, *Reinesius*, *Spon*, the Travels of *Wheeler*, and the Fathers *Mabillon* and *Germain*; though sometimes he forbears not to refute them in his Notes. There are some which are no
(f) p.40.2. less profitable than learned; as that, (f) where he shews, that St. *Jerom* was mistaken in taking a supposed Inscription, for that which St. *Paul* alledges to the *Athenians*, Acts 18. 23. Such are also the Re-
(g) p.115. marks which are made upon the Inscriptions, (g) where they give to *Diocletian* the honour of having abolished the Christian Name, with as much truth as the Flatterers of *Lewis* XV. endeavour to persuade him that he has triumphed over all *Europe*, and abolish'd the Protestant Religion.

(h) p.379. 2. There is one Inscription in Verse, (h) upon the Roof of the Church of St. *Agnes*, in the Suburbs of *Rome*. *Baronius* pretends that that Inscription was put there by *Constantina*, the Daughter of the first Christian Emperour, for having recovered her Health through the Intercession of that Saint, over whose Sepulchre she caused that Church to be built; and after that vow'd perpetual Virginity. This Story being very improbable, had need of credible Vouchers: In the mean time, it is only founded upon the Testimony of Modern Authors, and those *Roman Catholicks*. On the other side, it is certain, that *Constantina* was twice Married: Whence Mr. *Fleetwood* concludes, That the *Constantina* mentioned in the Inscription, was some other than the Emperour's Daughter, and that she could not be living till toward the End of the Fifth Age; since *Prudentius*, an Author of the Fifth Century, and who speaks of the Sepulchre of St. *Agnes*, makes no mention of this Church.

Now in regard there are no Passions more eloquent than *Love* and *Grief*; there are some of these Epitaphs which are Master-pieces in
(i) p. 193. their kind: Such is that, (i) which *Ammerus*, the Emperour *Titus*'s enfranchiz'd Bond-man caus'd to be engraven upon his Wives Urn.
(k) p.535. And that other, (k) which is between his Collection of Christian Monuments, whose Authors are unknown; where a Mother that had lost her Children, is made to speak.

We should here finish this Extract, were we not to observe in the
(m) p. 3. Author's Epistle Dedicatory, (m) one Scruple which a Christian Philosopher cannot let pass without an Answer. If it be true, saith he, that Reason convinces us of the Unity of a God; how is it possible that the Pagans, who were Rational Men, adored several? It follows of necessity, that either they ador'd one and the same God under several Names, and consequently, that they were not guilty of Idolatry; or

else

else that Reason is not now adays the same as it was formerly, and so there is no certainty; or at least that Men did not make a right use of their Reason for so many Ages.

Mr. *Fleetwood* asserts, that it is the same * thing to have a Reason different from ours, and to make use of it in another manner. But I am not of his Opinion: For it is demonstrable, that Colours, Heat and Cold, are not in the Objects that produce those different Senses of Seeing in us. Nevertheless, 'tis but within these few Years, that a small number of Philosophers have retriev'd themselves from this Mistake: All the rest of Mankind is still in that Errour; and it may be there are above Three Fourths of the World that will never be undeceived. Tell a Country man, that Fire is not hot, Ice not cold, and Snow not white, he will deride your Simplicity; and if he thought it concerned his Temporal or Eternal interest, to defend the contrary, you might expect for want of Proofs to be treated by him as the Pagans treated the Christians, or as the Papists treat the Protestants. To prove that there is but one perfect Infinite Being, and that none ought to pay any Religious Worship to Creatures, let them be never so excellent, you must alledge Reasons much more abstracted, than those that demonstrate That Colours are not in the Bodies which affect our Senses. The Christian Religion is the most perfect & sublime of all Philosophies: whence it comes to pass, that so few People understand it throughly, and that to supply the defect of Attention and Meditation among the greatest part of Men, the Scripture so often commands us to believe. If we made a right use of Reason, Faith would not be so necessary, but only for Matters of Fact, which are contain'd in the Sacred Letters, and which have all the Certainty that Histories can be capable of. But leaving here a Reflexion which would carry us a great way farther, we shall conclude with this Observation, That this Objection, which seems at first so formidable, is grounded only upon the equivocal signification of a Word. For in common Speech, *Reason* signifies both the Light of Nature, and the manner of thinking. In the first Sence, Reason is an infallible Guide which never leaves those that follow it, into Errour. But in the second Sense, it may be said, that Reason misguides and deceives us, because it happens too frequently, that Men determine themselves, without consulting the inward Light, and the eternal Reason.

* *Si alia erat illorum ratio à nostra, vel (quod idem est) si aliter ratione sua usi sunt homines, ubinam quæso, ista erit Rationis certitudo, quæ duce per tot secula, omnes fere via recta aberraverint?*

XIX.

XIX. *The Falshood of Humane Vertue, done out of* French, 8°. *London*, For *Tim. Child*, p. 308.

MOnsieur *Esprit*, of the French Academy, proposes to himself, to prove in this Work, That all the Vertues of Men, considered in the corrupted State of Nature, have no other Foundation but Self-Love; not excepting the most glorious and beautiful; as, *Prudence*, *Sincerity*, *Friendship*, *Clemency*, *Compassion*, *Generosity*; nor even those that seem to approach the neatest to Christian Vertues; as, *Humility*, *Liberality*, *Justice* and *Integrity*. This is that which he does in 21 Chapters; which are so many Rhetorical Discourses upon every one of the Humane Vertues. There he sometimes handles Questions very material; as in the 19th. Chapter, where speaking of the Fidelity of Subjects toward their Sovereigns, he enquires, *What is the Duty of Subjects, when Kings violate the Fundamental Law of the Kingdom?* And after he has produced the Answers of sundry Politicians, and shewn, that their Reasoning engages them in Difficulties, from whence they cannot disintangle themselves, he concludes, That the best course a Man can take, not only for the Peace of his Conscience, but also in order to a quiet Life, is not to meddle at all with Affairs of State, when he has no Call to the Government. For Liberty, and the Ease of the People, are loud Words which the Factious make use of, but that signifie nothing in their Mouths; they always found it mischievous who believ'd 'em; and the Disorder must be very great indeed, if a Civil War be not a Remedy worse than the Disease. As for *Religion*, the Author maintains, That how specious soever the Pretence may be, 'tis no better than that of Taxes and Imposts: That the Seditious, who make the most of this Argument, are they who have the least value for it; that it is well known that the Heads of the League against the Kings of *France*, *Hen.* 3. and *Hen.* 4. made use of *Religion*, as a Cloak to cover their ambitious Designs; and that it is better to follow the Example of the Primitive Christians, who during the first Four Ages, obey'd the Pagan Emperours, without murmuring and resistance.

FINIS.

XIX

A Catalogue of some Books lately Printed in Foreign Parts; to be Sold by *Abel Swale* and *Timothy Childe* at the Unicorn in St. *Paul's* Church Yard.

Some whereof were designed to have been inserted in this Journal; but we wanting room, have deferr'd it till the next, when they shall be more fully describ'd.

S. *Antii Cæcil. Cypriani* Opera omnia, Recognita & Illustrata per *Joan. Oxonienf.* Episc. Accedunt Annales Cyprianici, sive XIII. Annorum quibus *S. Cyprianus* inter Christianos versatus est, Brevis Chronologice delineata, per *Joan. Cestriensem.* Huic Editioni annexæ sunt Dissertationes Cyprianicæ, ab *Henrico Dodwello.* *Juxta Exemplar Oxonii è Theatro.* Amst. 1691. Folio.

Though this Book is very much known to the Learned, yet we have resolv'd to give a large Account of it in the next Journal: The Writings of that Father being one of the most Venerable Monuments of Antiquity, and his two Commentators, Dr. *Pearson*, Bishop of *Chester*, and Dr. *Fell*, Bishop of *Oxford*, two of the most Learned Men of this Age; to say nothing of Mr. *Dodwell*, since he being yet alive, it would look too much like Flattery. We shall only now add, that this Edition is very well Printed in a fair Character and Paper, and with the Addition of Mr. *Dodwell's* Dissertations.

Phil. à Limborch de Veritate Religionis Christianæ, Amica Collatio cum Erudito Judæo. *Amst.* 1691. in Quarto.

This Book contains some Conferences between a *Jew*, Doctor of Physick at *Amsterdam*, who died there some Years ago; and the ingenious *Philip van Limborch*, Professor of Divinity amongst the *Arminians* at the same City; and is an excellent Defence of the Christian Faith, answering all the most specious Arguments of the *Jews* against it. But there being several things relating to both the Authors, and the Book wherewith the World is not acquainted, it is thought fit to defer till our next, to give an Account thereof.

Ejusdem *Phil. à Limborch* Theologia Christiana ad Praxin Pietatis ac Promotionem Pacis Christianæ unice directa. *Amst.* in Quarto.

Lud. Ellies du Pin de Antiqua Ecclesiæ Disciplina Dissertationes Historicæ, excerptæ ex Conciliis Oecumenicis, & Sanctorum Patrum ac Aliorum Ecclesiasticorum Scriptis. Quarto. *Amst.* 1691.

What ever hath relation to the Primitive Ages of Christianity, is so much look'd upon by the English Divines, and Dr. *du Pin*, though a Roman Catholick, is so impartial a Person, that we believe they will be well pleased to find an Abstract of it in our next.

Joan. Spencer, de Legibus Hebræorum Ritualibus, & earum Rationibus; Editio secunda, priori Indice Locorum S. Script. locupletiore, necnon Indice Rerum & Verborum memorabilium novo aucta. in Quarto.

Lud. Thomasini Vetus & Nova Ecclesiæ Disciplina, circa Beneficia & Beneficiarios. In tres Tomos seu Partes distributa. Opus ex Sanctis Patribus & Conciliis, ex quorumq; Temporum Historicis decerptum. 3 Vol. Folio, *Paris.*

This Book being one of the best Pieces of this Age, and written by one of the most eminent in Learning, we shall give an account of it in our next.

Anglia Sacra; sive Collectio Historiarum, partim antiquitus, partim recentius scriptarum, de Archi-Episcopis & Episcopis Angliæ, à prima Fidei Christianæ susceptione, ad

ad Annum 1640. nunc primum ex MSS Cod. in lucem editarum. Hoc Primo, de Archiep. & Episcop. Ecclesiarum quas Monachi possiderunt. Editore *Henrico Wharton*, Folio *Lond.* Of this we shall give a particular account in our next.

Edmund. Richerii Historia Conciliorum Generalium, in IV Libros distributa; & ejusdem Vindiciæ Doctrinæ Majorum Scholæ Parisiens. de Authoritate & Infallibilitate Ecclesiæ in Rebus Fidei & Morum, contra Defensores Monarchiæ Universalis & absoluta Curiæ Romanæ, Lib. IV. etiamq; Libellus ejus de Ecclesiastica & Politica Potestate. 7 Tom in Quarto. Which with his late Treatise, *de Potestate Ecclesiæ in Rebus Temporalibus*, compleat the Works of this Learned Author.

Lud. Elies du Pin Bibliotheque des Autheurs Ecclesiastiques, Quarto. Vol. 4^{tum} & 1 *Separatim*.

Joan. Leusden Compendium Græcum Novi Testamenti, in quo omnes Universi Novi Testam. Voces unà cum Versione Latina inveniuntur. Editio ultima ab Authore Recognita & Aucta. *Lugd. Bat.* in Octavo.

Testamentum Novum Latinè, *Sebastiano Castalione* Interprete, cui in Margine addita sunt Loca parallela S. Script. quæ *Steph. Curcellæus* Græcæ suæ Edition. adjungit, necnon Variant. Lection. *Amst.* Octavo. Well Printed in a fair Character, and good Paper; and is by much the fairest Edition of this esteemed Book.

Petri Gassendi Metaphysica Disquisitio Anti-Cartesiana, seu Dissertationes & Instantiæ adversus Renati *des Cartes* Medit. *Ultraj.* 1691 in Octavo.

D *Aug. Quirin. Rivini* Introductio ad Rem Herbariam CLXXIX. Figur. æneis Plantarum Rariorum illustrata Fol. Charta mag. *Lips.* 1691. In which not only the excellent Figures of several very rare Plants, but the Author's Method, expressed in his general Introduction before the Book, deserves the esteem of all the Lovers of Natural Philosophy.

Opuscula Philosophica; quibus continentur Principia Philosophiæ antiquissimæ & recentissimæ, ac Philosophiæ Vulgaris Refutata; in duodecimo. *Amst.* 1691.

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